The CHRISTIAN CENTURY

A Journal of Religion

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By Fred Eastman

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An Editorial

Religion in Middletown

By Clyde McGee

Sir Henry Lunn, Dr. S. Parkes Cadman and Dr. William E. Barton discuss Lausanne

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The CHRISTIAN CENTURY

February 5, 1930

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A Preacher's Cross-Section

Another issue of that pulsating new periodical, the Christian Century Pulpit, is out, and I find it necessary to score another defeat for the hand-wringing fraternity. The state of American preaching may be as low as they insist, but you would never suspect it from this. On paper, these sermons make mighty good reading. From the pulpit they must have made an indentation easily visible to the naked eye.

I had almost forgotten that February was the Lincoln birthday month until I saw the sermon on "Abraham Lincoln's Religion" which starts the issue. Written by Dr. William E. Barton, this can be taken as the best the country has to offer on this particular subject.

Some of the better known men represented in this issue are Dr. Fosdick, with a sermon on "The Importance of the Common Man," and Dr. Ames, who discusses "What Is Religion For?" Dwight Bradley, who has just gone from Webster Groves, outside St. Louis, to Newton Center, outside Boston, has a sermon on "The Universe and the Soul."

The policy of the Pulpit in presenting the sermons of less widely known men is exemplified in three striking contributions. John M. Versteeg, a Methodist in Pittsburgh, preaches on "Simon's Boat." Frank Fitt, a Presbyterian in Highland Park, Ill., probes to find "What Men Need Most." And Fred Smith, a Congregationalist in Newton, Kan., speaks on "When Christ Came."

The Christian Century Pulpit is providing an actual cross-section of contemporary American preaching. So far, for illustration, I find that sermons by twelve Congregationalists, six Methodists, five Presbyterians, three Baptists, three Disciples, three Episcopalians, one Quaker, one minister of the United Church of Canada, and one minister in a British free church, have been printed. And several of the men now listed under these denominational labels used to be listed elsewhere.

A surprisingly small percentage of the ministerial subscribers to The Christian Century are not yet subscribers to the Christian Century Pulpit. I do not believe that they can delay much longer before taking advantage of the combination offer which brings both papers to any minister for one year for four dollars. This seems to be one of those "natural" papers that compel the subscribers to come in.

THE CHEER LEADER.

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

ATTORNEY GENERAL MITCHELL will be attacked in some quarters for demanding that members of prohibition enforcement units, in whatever capacity, shall themselves favor and obey the law. One newspaper report seeks to stigmatize him as "the first department head . . . to attempt to force prohibition upon his subordinates." But to those who are not hopelessly biased in their opinions on any matter connected with this issue, the attorney general's declaration to the expenditures committee of the house of representatives will sound like ordinary good sense. "I believe," said Mr. Mitchell, "that no man who makes a practice of drinking intoxicating liquor, or who has definite or pronounced views in opposition to prohibition, belongs in any post having directly to do with the prosecution of cases under the national prohibition act. It seems to me that such men had better seek positions in some other branch of the government or a private occupation." We regard this as notice of a coming housecleaning in the enforcement service as soon as the transfer of that service to the department of justice is consummated. It confirms further the determination of the Hoover administration to give prohibition a fair trial.

Drying Up the Dry Forces

Killings in New England And in Florida

FEW of our readers will have failed to notice the difference in journalistic treatment of the Black Duck and West Palm Beach cases. To most of the daily papers, especially in the larger cities, the shooting of three admitted rum-runners aboard the Black Duck, when that vessel failed to halt at the order of a coast guard vessel, was an unmitigated outrage. So violently did the press of New England attack the government for the action of its coast guardsmen that an excited throng jammed famous Faneuil hall to protest against the "Newport massacre," and then surged out on Boston common to tear down government recruiting posters and assault a recruiting officer as a "dirty murderer." (Thus the newspaper account, although the recruiting officer later denied most of it.) How have these same papers treated the killing of the two prohibition enforcement officers at West Palm Beach? The officers, armed with a search warrant, were shot down by a bootlegger while displaying their warrant in an attempt to induce him to admit them into his house. According to Dr. James M. Doran, prohibition commissioner, this was the third or fourth time that this bootlegger had been found violating the law, and twelve quarts of whisky had been purchased on the premises only two hours before the warrant was issued. Dr. Doran rightly called attention to the effect which newspaper attacks on prohibition officers have had in nerving law breakers to such desperate acts as occurred at West Palm Beach. Yet a large part of the press, instead of expressing anything like adequate indignation or regret at this sacrifice of the lives of faithful government officers, laid all their emphasis on a possible, but unproved, irregularity in the form of the search warrant issued to the officers. The killings connected with prohibition enforcement are not all one-sided, but the treatment of those killings in a large part of the press is.

Scrubwomen, Janitors, Typists, Etc.

FAIR Harvard has been gathering some more unappreciated publicity of late. This university, which listed its investments last year at 81 million dollars, has been held up to public scorn for discharging twenty scrubwomen without advance notice or pay because, as it came out after inquiry, the Massachusetts minimum wage commission insisted that the university must increase their pay from 35 cents an hour to the legal minimum rate of 37 cents. The actual increase in pay for each of the women involved would have been from $10.50 to $11.10 a week. Many of the women had been employed at Harvard for years; many of them are still out of jobs. Indignant resolutions have been introduced into the Massachusetts legislature; newspapers are making caustic references to the tax-free privileges of the university; there is

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report of the starting of a "two cent fund" by undergraduates to make up the difference in salary which the Harvard authorities would not meet. The chances are that Harvard will go ahead without paying attention to the fuss; it will die down in a few weeks; the scrubwomen will be left to shift for themselves as best they can. But before lambasting Harvard too vigorously, persons connected with other favored institutions had better ask as to the treatment being given *their* workers. Churches are also tax-free. What about salaries for janitors, for typists, for district visitors, for the growing number of employes required by expanding plants and organizations? Is there proof available, in these days of emphasis upon a social gospel, that the church as an employer of labor, the church college, the church hospital, or any other church institution, is a better employer of labor than the most profit-seeking corporation?

Governor Young Defends Delay In Mooney-Billings Case

A CALIFORNIA subscriber to The Christian Century has laid before the governor of that state our editorial, "America's Dreyfus Case," dealing with Mooney and Billings, now spending their fourteenth year in prison. Governor Young has replied with a long letter, to which he attaches a copy of the memorandum on the cases which he submitted to the advisory pardon board. In this letter the governor defends himself against the accusation of overlong delay in acting on Mooney's application for pardon. The governor's defense is along two lines. For one thing, he feels that the two cases must be decided as one: "Both men are guilty or neither is. . . . Therefore whatever recommendation the supreme court makes or refuses to make in the Billings case must apply with equal force to the case of Mooney." Since the application of Billings for pardon has gone before the state's supreme court for hearing, because of his previous conviction for a felony, the governor takes the position that he must await the action of that body before doing anything in the Mooney case. On the other hand, and still on the "both are guilty or neither is" basis, the governor points out that while the judge who tried Mooney is convinced that he was unfairly convicted, the judge who convicted Billings is not. This makes a plausible case for delay, had not delay already kept these men in prison so many years. And it does not at any point touch on what Fremont Older, San Francisco's knight errant editor, calls the "proved facts" that cast such discredit on the whole process by which the two men were convicted. That record of bribery and perjury was conclusively summarized by the information service of the Federal council of churches. Until it is disproved—and it is not today so much as challenged—the judgment of persons unswayed by the industrial conflicts which rendered Mooney and Billings so repugnant to many Californians is likely to coincide with that of Mr. Older that "no man who is aware of these facts can doubt the innocence of these two men."

New Importance as Peace Bulwark Given to the World Court

THE final decisions reached by the conference at the Hague relative to putting into effect the Young plan gives new importance to the world court as a defender of peace. So technical were the points under discussion in this conference and so impatient were most of the reporters with the attitude taken by Dr. Hjalmar Schacht, president of the German Reichbank, that many Americans may have overlooked the importance of the final decision by which an agreement was reached. The crux of Dr. Schacht's last minute stand against the Young plan was that that instrument had been so amended since its original signing last spring that it was no longer the plan to which he, as chief German delegate, had then agreed. In the revised plan Dr. Schacht declared that he clearly perceived the threat of a French military invasion of Germany at any time that Germany might default on its reparation payments. The compromise which was finally worked out, while it certainly retains the threat of military sanctions, couched in the ominous diplomatic phrase, "full liberty of action," nevertheless directs that, before such sanctions can be applied, the case must be carried to the world court for decision. If the world court rules that Germany is deliberately in default, and is deliberately trying to destroy the plan, then the application of sanctions—i. e., the dreaded march on the Rhine—is in order. But until the world court has so decided, Germany is safe against direct action of any sort. It thus comes to pass that the world court becomes, in an added sense, a custodian of peace. Whether or not the Young plan is workable is still a debated point among economists, regardless of nationality. Should it prove not workable, the world court will be charged with the responsibility of holding back Europe from a future appeal to military measures. Month by month the court is irresistibly gathering to itself the character of a true court of peace.

Protecting Themselves Against American Films

IMMEDIATE confirmation of the statement made by Dr. Eastman in last week's issue of The Christian Century that other countries are reaching the limit of their patience with American movies comes from an unexpected quarter. Variety, an organ of the theatrical profession which can scarcely be accused of puritanism, states that "the censorship boards of Canada and Australia have, within the last 60 days, rejected in toto more than 150 Hollywood-made pictures." So concerned are the moving picture barons,

according to this article, that they have sent a special emissary to Canada to see if something can't be done to stop this rejection of American films. It will be remembered that Dr. Eastman's article told of similar embassies, aided by the regular diplomatic and commercial agents of the United States, being sent to mollify the French and Spanish authorities. Variety reports that this wholesale exclusion of American pictures has been based on the following general classifications: "Indecency, immorality, vulgarity, youthful excesses, immoral living, obscenity, suggestive bedroom scenes, flouting of marriage laws, crime, suggestive sex scenes, etc." Although the government has shown itself ready to come to the support of the picture magnates whenever they found themselves in trouble in their export business, a dispassionate consideration of the sort of thing against which these foreign governments are protesting leads to the belief that, by excluding such films, they are rendering the United States in particular, and world understanding in general, good service. The picture of American life spread abroad by such films is so distorted, and is bound to have such a devastating effect on world opinion, that a vote of thanks is due the governments which, by such exclusions, protect us from our film detractors.

Salvation Army Set Free

A SIGNIFICANT little ceremony took place at Salvation Army headquarters in London on January 21. The solicitor of the army took a sealed envelope and burned it. Thus he destroyed the concealed paper on which General Bramwell Booth had nominated his successor. And by that act the army was freed from a perpetuation of the Booth family control. It will be remembered that, about a year ago, the state of General Bramwell Booth's health had become so precarious that a meeting of the high council of the army was called. At this meeting, General Booth was relieved of his duties as commander of the army, and General Edward J. Higgins, who had been chief-of-staff, was elected to the post. General Booth, together with members of his immediate family, refused to acquiesce in this decision of the high council. Instead, accounting the election of General Higgins illegal, General Booth went through the prescribed form, writing the name of his chosen successor on a slip of paper, sealing the paper in an envelope, and placing the envelope in custody of the legal representatives of the army. The subsequent death of General Booth, which occurred last summer, threw into the courts the question as to whether the act of the high council in electing General Higgins or General Booth's selection of his own successor should control the future of the army. The precise legal issue raised took the form of a suit, instituted by General Higgins, to force the executors of General Booth to turn over to him, as legal general of the army, the vast property which now rests in the name of the commander. It is this suit which the chancery court decided in favor of General Higgins, thus establishing that officer's title and opening the way for the burning of General Booth's nomination. The chancery court's decision frees the army from a continuation of the Booth family dynasty. We believe that this freedom will add to its effectiveness.

Cigarette Advertisers Promise To Stop Misleading Public

REFERENCE was made in these pages last week to the methods by which testimonials for some advertised products are obtained. On January 23 the Federal trade commission made public an agreement with "a concern manufacturing a popular brand of cigarettes" which throws still more light on a sad business. The federal commission, while refraining from mentioning by name the corporation involved, leaves no doubt as to its identity. This tobacco company now agrees, at the insistence of the commission, to "desist forever from alleged unfair methods of competition." These unfair methods are shown, by copious examples, to be the featuring of testimonials from "famous people" which "were obtained for a valuable consideration from the alleged authors thereof." The lack of relation between these testimonials and the truth is pointed out by the commission. Thus, "certain actresses" who were represented as relying on cigarettes to retain their slenderness "were not cigarette smokers and did not stay slender through the smoking of respondent's products." And the case of one testimonial is cited in which "the aforesaid comedy star authorized the testimonial and received a consideration for the statement attributed to him, but which he did not prepare, see prior to its use, or sign." The manufacturers of the cigarettes in question have agreed to cease and desist from the use of "all testimonials and endorsements unless they represent and are the genuine, authorized and unbiased opinions of the author or alleged author thereof." And "if a monetary or other consideration has been given for a testimonial, the respondent shall publish along with the advertisements, in an equally conspicuous manner, the fact that the testimonials have been paid for." If the Federal trade commission will enforce this last rule against all advertisers, it will help a lot toward restoring public confidence.

The Voice of Prayer Raised For London Conference

TESTIMONY coming from all parts of the country shows that there has been a remarkable response on the part of the churches to the suggestion of united prayer in behalf of the naval disarmament conference. Since the days of the war, it is doubtful whether there has been a greater volume of petition concerning one matter than has been raised in the

hope of expediting the curtailment of navies. The news of this outpouring of prayer, as it has come to the President and to the American delegation at London, must have had its effect in strengthening their pacific purposes. It is to be hoped, however, that this prayer in the churches will not prove a passing emotion. The London conference still has many weeks to run. In fact, the conference has not as yet so much as adopted its final agenda. Almost imperceptibly from now on popular interest in the negotiations will wane. The newspapers will cut their dispatches shorter and shorter. They will transfer them from the front pages to a place among the advertisements. In this dropping off of general interest the impulse to prayer may also suffer. Mere formal repetition may be thought sufficient. If this should come to pass, it would constitute a spiritual tragedy. But if prayer is unceasing, its cumulative effects will certainly be felt. Let us keep praying!

The Advance of the Pastors

ONE-THIRD of the Protestant ministers of the state of Ohio assembled in Columbus for the eleventh annual Ohio pastors' conference during the week of January 20. Of the two-thirds who were not there in person, doubtless a large proportion, probably a large majority, were sympathetic with the purpose and spirit of the gathering. The occasion was a celebration of the nineteenth centennial of Pentecost, the descent of the Holy Spirit and the founding of the church. The central theme of all the discussions was Christian unity. A news story of this great conference from our Ohio correspondent will be found on page 186.

Discussions of Christian unity are by no means so rare as to elicit surprise or extended comment. As a subject for discussion, the topic has not enough news value to warrant a headline. But much more significant than any words that were spoken from the platform at Columbus was the actual demonstration of the degree of unity that has already been attained and the witness of this gathering to the existence of an atmosphere in which united action is coming to seem more and more easy and natural.

The successive meetings of this organization of the Ohio pastors during the past decade have not, to any great extent, been devoted to discussing the theoretical aspects or the ultimate objectives of Christian unity. There has been no disposition to make Columbus a little Lausanne or to establish standards of faith and order to which all churches should come. The approach has been much more realistic than that. Here we are, they have said, ministers of many churches, professing many creeds, cherishing diverse traditions, organized into various groups each with its own internal ties of loyalty and friendship. But what, as a matter of fact, are we most interested in? What contributions are we trying to make in our own time and place? What ideals are we trying to advance? What evils are we trying to meet? What are we trying to do?

When honest ministers faced these questions together—and most ministers are honest—they found that the things that they and their churches were actually interested in had little relation to the denominational differentia which form the ground of their separations. There was a great body of common purposes, touching both "practical" and spiritual ends, and such differences as existed did not at all follow denominational lines of cleavage. Whether the objectives were defined in terms of attitudes toward industrial questions, war, public and private morals, or in terms of rural church problems, religious education, or the cultivation of the inner life, there was scarcely more diversity in the whole body than there would have been among the representatives of any single denominational group meeting separately. The situation obviously called for a pooling of wisdom and, so far as possible, a pooling of resources, for the advancement of interests which were discovered to be common to the whole body. The result has been the achievement of a very large degree of unity of spirit among the ministers and a considerable degree of unity of action among the churches.

It is notable that in this instance the initiative in developing the cooperative spirit has come from the ministers; specifically, from the pastors of churches, for this organization is a "pastors' conference." Now, a minister may be a free-lance engaging in any one of a thousand worthy movements for the uplift and betterment of the world but without specific commitments to or dependence upon any church organization; or he may be a staff officer of some ecclesiastical organization, charged with definite denominational duties but less concerned with those interests which the denominations have in common. But a *pastor* is a minister who has responsibilities of both sorts. He is the executive officer of a church which, in most cases, has definite denominational relationships and loyalties, and he is also in direct contact with the whole range of those concrete problems which, as the Ohio pastors have discovered, have little to do with their denominational peculiarities and can be solved only by united and cooperative effort. It is, therefore, especially significant when such an irrepressible urge toward a more comprehensive and effective unity originates with the pastors.

The laity, like the pastors, are both in direct contact with the concrete needs and purposes which urge toward unity, and interested in the prosperity of churches which are parts of the denominational order. The past decade has witnessed almost an epidemic of the building of million-dollar churches. Laymen have put up the money. Denominational home mission boards and church extension societies appeal with reasonable success to the layman's loyalty to the church of his childhood. In so far as the denomina-

tional scheme of things still commands the financial and personal resources to maintain itself as a going concern, it rests upon the continued support of the laity. But the lay mind refuses any longer to remain fixed upon denominational prosperity as the major objective of his Christian service. His world is full of a number of things which seem to him more important, and they are the very things which are calling the pastors together into a unity of spirit and effort. Whether the pastors or the laymen are ahead in the desire for this wider fellowship of service and communion, is not important. In general, they are not far apart, the pastors perhaps more articulate, because articulateness is a part of their professional equipment, but the laity often ready to advance even before the signal is sounded. There is no need for either to hold back for fear of alarming the other by premature progressiveness. Both groups are in the mood to go forward.

The most serious drag upon the wheels of progress is the denominational staff officer whose attention is preoccupied with enterprises whose present success seems to be imperiled by the movement toward unity. He surveys so wide a field that he sees no part of it very distinctly. He can be elated over a report that his denomination has 256 more congregations now than a year ago, or that 127 new buildings have been erected at a cost of $2,649,000, without inquiring particularly whether the communities in which those new churches have been organized and those buildings erected are, in point of fact, better served in the promotion of religion and in the effective mobilization of the forces that make for righteousness than they would have been without them. He is happy over the prospect of the erection of a "monumental church" of his denomination in the national capital, even though he cannot be quite sure what it is to be a monument to. It may be permissible to express, in passing, the impression that the movement for the erection of so many denominational cathedrals in Washington is the result of pride at headquarters rather than of any general and spontaneous enthusiasm among either pastors or laity.

The headquarters man, whether bishop, missionary secretary, or regional superintendent, is not to be harshly blamed for his hesitant and halting attitude toward union movements. Indeed, he does not always manifest that attitude. There are many worthy exceptions. When he does, it is not because he is any worse man than the pastor or the layman, but because he is absorbed in other interests. His mind works according to denominational patterns. His standards of success are those of denominational aggrandizement. He suffers from a statistical complex, and sometimes also from delusions of official grandeur. Besides, he bears a genuine burden of responsibility for the maintenance of enterprises which, having been organized on denominational lines, apparently risk loss of support if the machine is broken up. There are missionaries to be supported—Methodist, Baptist, or what not—and where is the money to come from if Methodist, Baptist and other churches in the home land lose their identity in some larger integration of Christian forces to meet the needs of their respective communities? It is a real question; not an unanswerable one, but one that must be taken into account.

Meanwhile, for all of these and other reasons we see denominational executives putting forth their hands to stay the advancing tide. Not in Ohio—the churches in that state seem to have passed beyond that point—but in other areas where earnest efforts are being made to organize local religious forces to meet community needs. Workers who have come, by invitation, to assist in the development of plans by which the churches of a town can be brought together so as to serve more effectively the needs of the people who live there, have been warned off the premises by a denominational headquarters officer on the ground of invading his territory and usurping his function. Protests have been lodged with at least one interdenominational agency against a program which makes the denominational interest secondary to the community interest.

The things which the staff officers will have to learn are these: that in areas where local needs demand readjustment, community interests must come before denominational interests; and that, if the larger denominational enterprises are to continue to command the support of the pastors and laymen, it must be shown that the maintenance of these is consistent with attention to those concrete and urgent problems which the laymen and pastors of all denominations are coming to see that they must face together.

Does Your Newspaper Want Peace?

THESE are good days in which to study your newspaper. Its importance as a molder of community sentiment you recognize. But whether its influence is for good or for evil you may never quite have made up your mind. Now is a good time to find out. Now is a good time to make some conclusive tests. Find out what your community has to reckon with in regard to this issue of transcendent importance—the issue of peace or war. What is your newspaper working for? Does it want peace? Or would it like to see another war?

Many newspaper makers will be indignant at the mere raising of such questions. "Of course," they will say, they want peace. "Of course," they are against war. Who wants war? Nobody wants war. And nobody less than the newspaper, for war dislocates business, cuts off advertising revenue, runs up production costs, eats into profits. Beside, the news-

paper has seen war at first hand. It has peered behind the censorships. It has filed away the unprintable. "Of course" the newspaper is against war.

The newspaper makers who talk in this way are sincere. They think they mean it. Up to a certain temperature, they do mean it. But their boiling point, when once the fires under the war cauldrons are lit, is low. The human heart is a mysterious thing. It will treasure illusions, desires, that the mind can easily prove foolish or downright perilous. And there are newspapers that really want war, although they never would admit it, even to themselves. But you can tell, if you study them.

These are good days to study them. These are days in which it isn't necessary to ask your newspaper whether or not it really wants peace. Simply study its columns and see. It is telling the story, day after day. It is revealing its desires, sometimes on its editorial page, more often in the news columns. You don't have to be an expert in the dissection of journalism, nor even an amateur in psychoanalysis. All you have to do is to read your paper casually. If you do that, asking continually, "Does this paper want peace or war?" you will have no trouble discovering the answer.

It is the naval disarmament conference, now in its preliminary stages, that has supplied the opportunity to test your newspaper's purposes. Most of the time, agitation for or against war is sporadic and local and, when it is concerned with an objective event, that event is not important enough to supply a decisive test. But the treatment of the naval disarmament conference by your newspaper gives a decisive test. The conference has been called, at the suggestion of Mr. Hoover, in pursuance of a policy of the government. It concerns, immediately, all the important naval powers. It concerns, ultimately, mankind. It is trying to put an end to competitive naval building. No one in the world claims that any of the powers in the conference is in need of more protection against a now impending naval attack. No one denies that every previous naval building competition has ended in war. The conference has been called, in a time when peace is not threatened, to guard against a future war.

The test could not be much clearer. Very well then, how does your newspaper meet it? How has it treated the conference during the months of discussion that have preceded its opening? Has it hailed its gathering with enthusiasm? Has it declared in favor of the measures which the sponsors of the conference have proposed—limitation of armaments, reduction of armaments, building truces, parity agreements? Has it, as the voice of your community, encouraged the government to believe that the community would support it in a far-reaching program of naval disarmament? Or has it sneered? Has it declared that the United States has been tricked into attending a dangerous gathering? Has it exaggerated the "demands" of other nations, and the "necessities" of our own? Has it been for peace? Or war?

How has your newspaper been acting as the conference has begun its work? Every such conference must deal, at the beginning, with a vast and intricate mass of details. There are bound to be difficulties in finding the easiest way of procedure, and opposing interpretations of interest. The last great international conference, that at the Hague, went up to within 24 hours of adjournment before it found the solution for its problems. How has your newspaper treated the opening sessions of this conference? Has it emphasized the good will expressed by all the delegations? Has it made clear the tenacity with which the delegations are struggling with the question of finding the surest way of making progress? Or has it tried to ferret out and magnify trivialities that can be twisted into a semblance of approaching disaster?

Here, for example, are the opening sentences of one dispatch from London. Read it carefully, and then make up your mind whether the correspondent who sent the dispatch, and the newspaper that printed it, wants the conference to succeed or not. Your decision will not be hard to make:

> The naval conference got down to business today with the British once more stealing a march on the United States in the manipulation of publicity. British statesmen, who are past masters at presenting their cause attractively to the world, plausibly and impressively repeated the methods by which they succeeded in capturing the limelight at Washington, Geneva and other conferences in the past.

This dispatch, it will be noted, is not concerned with any of the central issues of the conference. It has to do only with the minor matter of publicity. The revelation of underlying animus is, therefore, the more convincing.

Is your newspaper treating the disarmament conference in a manner similar to this? And does it try to dissimulate the consequences if the conference fails? There is no reason why any intelligent reader should be fooled about this. If the conference fails, competitive naval building will be resumed. If competitive naval building is resumed, the chances are that there will some day be more war. Which does your newspaper want, success for the conference or human catastrophe?

For war is not a catastrophe for the press. It may not show an immediate profit on the newspaper's ledger, but it gives the newspaper its day of greatest glory. War, to the newspaper, is always the biggest of big news. It calls for the largest type. It builds up the largest circulations. Mr. Hearst boasted that he "made" the Spanish-American war, and the Spanish-American war "made" the Hearst press. There is something, deep down beneath the journalist's skin, that makes him itch to write a dispatch from a battlefield—just once; to write a headline that shrieks, "War Declared!"—just once; to pledge in a resounding editorial the lives and treasure of the whole community—just once. Some journalists can hold these

perilous and subconscious incitements under control, and conduct their newspapers as champions in the cause of peace. Some can't. Which kind of newspaper do you read? Does it want peace? Or war?

The Dwarf and the Giant

A Parable of Safed the Sage

I WENT to the Circus, and being there, I went to the Side-show. And the Bearded Lady and the Snake-charmer and the man who performed with Rings were there just as good as when I was a lad. And I was glad of that part of myself which hath never grown up.

And I talked with the Dwarf and with the Giant. And I discovered, what I have observed before, how that the Giant was a Good Natured Fellow, well disposed and Friendly, and the Dwarf was Irritable and ready for a Scrap and was in general a dislikable little runt. And I considered how that the one man had never encountered any trouble elbowing his way through life, but had been able always to Buck the Center and break his way through without stepping on anyone, or being in danger of being stepped on, but the other man had always had to assert his rights in an overgrown world, never getting what was coming to him except by Bristling Up and demanding it.

And I thought of the men whom I have known who were Intellectual Giants, and of the much larger number who were Intellectual Pygmies. And I remembered that when I had succeeded in getting past the Highly Self-important Office Boy and had got into the presence of the Big Chief of the Whole Works, I had always found him a Modest Man, approachable and kindly.

Now I said within my soul, A truly Tall Man hath no need to stand on his toes and scream out to all Creation that he is Tall. But a man who is Under Size intellectually or spiritually must be under some temptation to be always Creaking his Boots, or rising to Second the Motion, or putting in an Objection, just to show that he is still on the Map.

For most Really Great Men are Unassuming and Gracious and Generous, while Mediocre men are Insistent on receiving Recognition. Thus doth the Inferiority Complex drive Insignificant men to Self-assertion of which great men have no need.

Dialogues of the Soul

By Arthur B. Rhinow

Tell Me the Truth

MIGHT—Tell me the truth.
RIGHT—The whole truth?
MIGHT—The truth, the whole truth, and nothing but the truth.
RIGHT—I cannot.
MIGHT—Beware! Do you not see? I wear the robes of justice. Tell me the truth.
RIGHT—I want to; I cannot.
MIGHT—Beware! I have the power; I have police. By my word armies move. Tell me the truth.
RIGHT—I cannot.
MIGHT—I have dungeons, and the "chair."
RIGHT—I cannot reach you with the truth.
MIGHT—Why not? We are so close. I can touch you with my wand.
RIGHT—You are not of the truth.

Tell Me That You Love Me

HE—How young you are. How lovely. Pray, tell me that you love me.
SHE—Have I not told you, dear?
HE—I know; but tell me so with all your soul—
SHE—With all my soul—
HE—Until I nevermore can doubt.
SHE—I love you, dear.
HE—Pray, tell me as no words can tell.
SHE—You must be patient; watch . . . and wait.
HE—I shall be patient, then . . . and wait . . . and watch . . . Ah, there it is! At last! At last! I hear you saying that you love me.
SHE—I did not say a word.
HE—I heard you just the same. How lovely you are now—but, oh, your hair is white.
SHE—Have you been dreaming, dear? It took me years to tell.

You Are He

THE PROPHET—He must increase, and I must decrease.
THE CROWD—That man isn't as popular as he used to be.
THE VOICE—You are growing.
THE PROPHET—I yield to Him.
THE CROWD—He is losing fast.
THE VOICE—Clouds of witnesses surround you.
THE PROPHET—His will be done.
THE CROWD—This fellow didn't give the people what they want, and he is getting less and less.
THE VOICE—You are becoming powerful; more and more like Him.
THE PROPHET—He must increase; I must decrease.
THE CROWD—The poor man is down and out. There is nothing left of him.
THE VOICE—Now you are He.

Religion in Middletown

By Clyde McGee

MIDDLETOWN* is the pseudonym of a middle-western city of some 38,000 population. In common with scores of other cities larger and smaller throughout the United States it has been rapidly industrialized. The small prairie town of the nineties has been made over by the machine. It has shared generously in the material comforts that have multiplied so rapidly in the last forty years. Its 9,200 homes are not without the newest styles of home furnishings and the latest labor saving devices. It has two automobiles for every three families. It has a chamber of commerce, a country club, Kiwanis, Rotary, in fact 458 active clubs in all.

The people of Middletown live at a feverish pace. A monetary standard is the test of success. One faith possesses them all: "Middletown is the best place on earth." Their greatest civic ambition is to make it bigger. When they are not engaged in manipulating their vacuum cleaners and electric toasters and washing machines, or playing golf or bridge, they are holding rallies to put over their program for a "Greater Middletown." Meanwhile the home is disintegrating, divorces multiply, government grows inefficient, voting falls off, the church is losing its hold, the ministers are discouraged, the secularization of life goes on apace, and under the strain and hurry of their living real peace of mind and serenity of spirit escape them.

A Disquieting Book

It is a disquieting book. For it is not fiction, but the findings of a scientific study of a typical American community. The Lynds have no grievance "to sell," no thesis to prove. They present a record "of observed phenomena." Their work is done with the objectivity with which the anthropologist studies the culture of a primitive tribe. The book is fully documented and has numerous tables of percentages and statistics. As Clark Wissler says in his foreword, "No one had ever subjected an American community to such a scrutiny." It is too serious and scientific a book to be ignored or dismissed.

Our interest is in inquiring how religion fares in Middletown, how the church conceives of its ministry, how it is thinking, and what it is doing to give life meaning, and faith an anchorage under the increasing strain and the growing sense of perplexity of a rapidly changing world.

Apparently Middletown is very religious. It has forty-odd church buildings, and forty-odd church groups carry on activities. Membership in a church is taken for granted, especially among the business classes. The authors find that the dominant religious beliefs have to do with the doctrines of the supremacy of Christianity, the Bible, God and Jesus Christ, and existence after death. So far as evidence is furnished, the thinking upon these themes has remained unmodified by and received no inspiration from the priceless findings of the researches of the last fifty years in a score of fields. According to the minister of the largest Protestant church in the city, "Christianity can never be supplanted by any other system, for it gives the only perfect statement of right." The congregation of the second largest Protestant church was told: "Christ's teachings are plain. . . Twenty centuries have added to them nothing out of human experience, nor can any other centuries add to them, for they are the teachings of God walking in human flesh."

Preaching in Middletown

From excerpts of sermons preached on Sunday mornings in the various churches we find one minister saying that the greatest need of the world is a cure for sin, and that the cure is made possible in Jesus's death on the cross. Another stresses the privilege of soul winning. Another defines the kingdom of God as the acceptance of the divine mind by the human mind. Another talks of the seven strands that make up the cable of Christian unity, the sixth of which is baptism. Another expresses belief in Jesus's coming again. Still another decries the intellectuals who are destroying the faith, but he voices the hope and warning of Jesus's return. Twenty-one revivals were reported in the press in 1924 in as many different churches. Fifteen of these revivals were conducted by imported evangelists. The ministers of several leading churches opposed the revival type of service but the revivals came with all their characteristic features—publicity man, professional song leader and appeals not unlike those of the sensational movies.

Sunday Schools

Sunday school activities are studied and reported. Their methods have changed little in forty years. Opening and closing "exercises" are given thirty or forty minutes, the lesson twenty or thirty. The lesson material is taken exclusively from the Bible. None of the largest Protestant churches has a paid director of religious education. The matter of religious training is in the hands of the superintendent of the Sunday school. Of the superintendents of the six largest churches, none had any training in pedagogy or religious education. Athearn's study of religious education in the state, including this city, two years before had not been read by any of the six. A Bible class of some 75 men in the second largest Protestant church, most of them in their forties or older, studied the book of Revelation for more than a year. To the suggestion of a member that as Christ was in the grave three days and a day is as a thousand years,

*MIDDLETOWN. By Robert S. and Helen Merrell Lynd. Harcourt, Brace & Co., $5.00.

it would be a thousand years before Christ's return, the teacher said, "That is exactly right." It is the testimony of the authors that conferences with the ministers and conversations with Sunday school teachers confirm the reports on the classes visited that for the most part going to Sunday school is much the same activity in all classes and in all churches and has changed relatively little since the nineties.

Profitable Godliness

The book's importance grows out of its documentary presentation of the forces and conditions that explain the situation of the church of today. We have idealized the "go-getter." We demand quick results. The goods we seek must be very tangible and real, having market value. And we insist on safety. Religion is used, therefore, to insure prosperity and to promise material well being. Godliness is recommended as profitable even from a business standpoint. Did not a leading layman a few years ago exhort the business men of the country to support the churches because they gave security to investments? To be sure, this may not be altogether scriptural but it has its appeal. The tie to the church among the business class is becoming less personal and more financial. The church is something to be supported as a community responsibility, just as they pay taxes for the support of the police force.

But among the wage workers who find life hard religion offers a compensation. It gives them a heaven where all will be made right. Here the greater loyalty to the church is found. As a hard and cruel world demands a heaven, so a world of change demands permanence. An unchanging religion with its fierce dogmatisms and finalities and absolutes furnishes the footing and permanence desired in an unsettled and slippery world. Quick results and the outward signs of success, infatuation with machinery, delight in making things go, ingenuity and resource in devising methods, the demand for safety—all these things have been leading us to think only of the organization. And the organization in bargaining for its daily bread has forgotten God. In its concern over "management" and "method" it has lost the prophetic message.

Too Busy to be Truly Religious

The town, indeed, is too busy to live. The churches are too busy to be truly religious. The new forms of leisure, the automobile and the radio and the motion picture houses, offer new channels through which their emotional life can find expression. The churches have declined as bases of association. There are many more choices now than formerly of time and place for fellowship and recreation. These interests now center more largely in groups outside the church. It is less easy "to hold" the people, less easy "to draw" them. The strain now between the churches is not over doctrinal differences. It arises rather from the social and financial competition of rival groups striving to maintain their "prestige." In consequence, the minister lives and works under the strain and urge of keeping the machinery going. He is selected by the church not for his special fitness to interpret the things of the spirit or for his training and ability as a religious teacher and educator but for the success he has had in previous fields in "building up the church."

Of course, building up the church must have to do with those real and tangible things that can be put into a year-book—new members taken in, moneys raised and spent, new enterprises undertaken, and so on. He naturally must be a person to whom the young people will "take," a good mixer, a joiner. He must be safe and thoroughly "spiritual." How else can he build up the church? Critical thinking is not tolerated in Middletown. An educator moving into the city was warned: "No matter what you think, you'll have to become a regular churchman to get along in Middletown." Imagine, then, the plight of a thinking minister in such a place.

Keeping the Parsons on the Jump

But if there is no market for the goods of serious study and straightforward thinking in Middletown there are other demands to fill up the minister's time. The pastors of these 42 churches are kept unceasingly busy. What reading they do, as one says, "is done on the run." They are always sitting in with committees or going to meetings or addressing clubs or gatherings, or directing drives. They have no leisure. The churches must be kept running. Religion has become identified with the institution and the religious life with churchgoing. Zeal for the church becomes a consuming passion. "The greatest sin a man can commit is not to become a member of a church," one minister tells his people. "And above all you must not criticize the church, for that is the cause of all dissension in it." This is from the instructions given children being baptized in the largest Protestant churches in the town. In one church the people were told: "There cannot possibly be any Christians outside the church because it was for the church that Christ died."

Thus it all becomes clear: The minister is not truly a shepherd of souls, not a minister, but rather a promoter, a promoter of the church. The church becomes a religion and being religious is doing chores for the church. The minister has no time for thinking, brooding, inquiring, weighing—no time for great thoughts or the companionship of great souls. The church is too busy to ask what its real job is. It is so with the town as a whole. "I never thought of it before," remarked an old man whose memory went back to the days of the Ethical society, in the nineties, "but we've lost that ability to ponder over life those men had. We've been too busy being busy, going to places and to committees to live that way."

Of all the institutions of the town, these investigators find, the religious activities show the least change. In their homes, the people are using the latest devices of science and invention. Religiously they are employing the patterns of the eighteenth cen-

tury. A footnote mentions the fact that the first Packard car body delivered to the manufacturers was thoughtlessly equipped with a whip-stock. The church is keeping its whip-stocks and regards them, seemingly, as having more importance than driving power. What it is trying to conserve with dubious phrases and faulty logic is neither precious nor necessary. Its manner of speaking shows its desertion of legitimate grounds of belief. The faithful pursuit of truth by the path of sound method and a fine sense of intellectual honor is the major obligation. To disregard this fundamental consideration in order to preserve the status quo is ethically a bad omen. The church shows itself without understanding either of its own task or of the world in which it is to minister. It has forgotten the counsel, "And this I pray, that your love may abound yet more and more in knowledge and in all judgment." It has lost "the sense of what is vital."

A Depressing Picture

It is, indeed, a depressing picture of American life. The narrow intellectual horizons, the petty measurements and standards, the small prejudices, the timidity and fear with which life is lived! Whoso is different is put under suspicion. The third party movement of 1924 was looked upon as a renegade movement. "If we could discover the three people who disgraced our district by voting for La Follette," declared one business class woman, "we'd certainly make it hot for them." Needless to say, journals like the New Republic and Survey Graphic can hardly find entrance within the gates of the city. If The Christian Century is taken it is probably read secretly.

A man of wide experience, who had grown up in Middletown, remarked on his coming back, "These people are all afraid of something. What is it?" Unquestionably it is the fear of life, the fear of living their own lives in the presence of the restraints and pressure of the herd. A Middletown writer—he is thought a "bit queer"—wrote: "Look at their faces. Oddly they seemed all of one type. Fat or thin, old or young, one mark was upon them all. Not dullness, not exactly; these were successful men. The keenest of them showed the mark most plainly. Moderation, the keying down of all spiritual force to the general level. No deep calm lines of single purpose, no steady driving set of jaw, no eyes of meditation. Rather a harassed and scattered look, the mark of a thousand small habitual restraints, the price of living comfortably with neighbors. The petty lines of worry—moderate fear. What did they care about the feel of the earth? They shut it out, fenced themselves in with houses, and played safe." And religion in Middletown works hand in hand with the repressive and deadening forces. It has no liberating message, for it, itself, is bound. It inspires no courage for its own heart is smitten with fear. It lifts up no call to high adventure for it dreads most of all the breaking of a new light. Like people like priest, like priest like people. And both are afraid.

In Middletown they neither doubt nor believe; they acquiesce. In Middletown no questions are asked save those that presuppose their proper answer. In Middletown dreams dissolve into nothingness, idealisms sicken and die. Religion has no salvation to offer.

Helplessness and Hopelessness

One can easily discern the sense of helplessness and hopelessness that must come to these ministers caught as they are in such a system. The situation calls for experimentation and adventure. But in Middletown "law, religion and the republican party," to quote the authors, "are unitedly opposed to these." What is left the minister but to make the best of the situation—minister to individuals as he may and conserve the interests of the church as far as he can?

But there are many indications of growing dissatisfaction with this futile worship of "Magic Middletown" and with yielding to the pressure of the allied forces that make standardization and conformity their goal. There are many who hunger for a freer companionship. "I just run away from it all to my books" said one who kept up the appearance of conformity. "I'm just tired—tired in the legs—tired in the spirit," said a substantial business man. "I know there are others as lonely as I am." "I went a hundred miles today," said another, "just to get a chance to talk to a fellow who understands the things I think about." For with all the abundance of machines and goods man's soul is starved and afraid in Middletown. These protests will find voice tomorrow and, whatever may happen to organized religion, the life of the spirit will find its rebirth.

A Message to Many Middletowns

This highly objective study of life in this midwestern city brings its challenge to all concerned with the future of religion and the church. Its evidence cannot be ignored. For Middletown is not one city, but many. And in all of them men bow down to unseen masters. In all of them comforts and conveniences abound, while the joy and beauty of living is lost. In all of them the church consumes its energies in competitive programs to maintain its own existence while its voice becomes less and less authentic as an ethical teacher and moral guide. In all of them the ministry is absorbed in feverish activity, but plagued by an increasing loss of moral authority and spiritual helpfulness. Never was it more busy than now, yet the souls of men are starved and fearful.

But the picture is not all dark. The quest and hunger for life in greater abundance remains. Men are asking questions and demanding reality. We, as ministers, are being warned. We may continue to stand at the old altars, guarding the old idols, if we will. If so, then there we shall perish together with the temples wherein we minister, since we know not the day of our visitation. New leaders are appearing, greeting the vision from afar. They are marching on to seize the victories that might have been ours to win.

Who Controls the Movies?

By Fred Eastman

CONSIDER the size of this giant. The motion picture industry of America touches about 100,000,000 people in this country every week. It reaches out to 150,000,000 more people across the seas. It presents its pictures in 20,500 theaters in America, 37,000 more theaters abroad. It has captured from 85 per cent to 90 per cent of the motion picture market of the world. It has an invested capital of nearly $2,000,000,000. Potentially it is by all odds the most powerful instrument in the world for public education as well as for public entertainment.

In the preceding articles in this series I have presented briefly the evidence showing how this enormous power has been prostituted. It has turned out a few good and great pictures. But among the 10,000 feature releases in the past fifteen years these good pictures are like two grains of wheat hid in two bushels of chaff. The movies have been educating in bad manners, bad morals, and bad philosophy. They have had harmful effects upon our children. They have misrepresented America abroad and helped to bring about an anti-American movement which extends throughout Europe and Asia.

And all for profit, and yet more profit.

Dirty Money

Read through the advertisements of the big producing and distributing companies in the "Film Year Book," the leading annual of the industry. With a deadly monotony they all sing the same tune: Buy our pictures to make big money. The movie ad writers and publicity men go further and tell the exhibitors how they can advertise the pictures locally so as to make most money. Here are samples from the 1929 "Film Year Book."

> BATH SCENE.—Use on a sex picture, preferably one that shows a bath scene. Place a screen at the side of lobby with the head and shoulders of the female star showing above. Across her shoulders is shown a bath towel. A silk stocking hangs over the screen.
>
> SILK CHEMISE.—Use on feature showing a boudoir scene. A week in advance of showing display a silk chemise in lobby without any mention of what it is all about. Patrons surmise that some one lost it while shopping, and the management hung it up to be identified and claimed. A few days before the opening a card is hung alongside, announcing that it is similar to the one worn by the star in the coming attraction. A suitable still ties this up.

No one questions the right of an industry to make money. But when any industry tries to make its profit at the expense of our children's minds and characters and America's good name abroad it is time for the people to call a halt. That time has come.

Four great corporations practically control this industry today. They are Fox films, Warner brothers, Paramount-Famous Players-Lasky, and Radio-Keith-Orpheum. These corporations or their subsidiaries control not only the means of production and of distribution, but the theaters themselves. This situation would have its analogy in the publishing world if four publishers, including William R. Hearst and Bernarr Macfadden, together with the publishers of two tabloids were to control the entire publishing industry, including not only the editorial, printing, and distributing agencies but also the public libraries, and had the power to tell the libraries what books they could and could not buy. The Fox interests, according to estimates given in government suits now pending, control about 40 per cent of the total movie production in the United States, Warner brothers control 25 per cent. The Fox and Loew theaters in New York city alone have a seating capacity equal to all the other New York theaters put together.

Born in the Slums

The story of the origin of the movies and of the men who built up this gigantic industry is one of the most thrilling in the annals of American business. This is not the place to tell that story, but certain aspects of it are exceedingly illuminating for any one searching out the causes of the present condition of the movies. Here are the major facts: The movies were born in the slums. The men who introduced them there were, for the most part, small Jewish cloak and suit merchants. Such a merchant would rent a store and install a cheap picture show to catch the pennies of the recreation-starved immigrant workmen of the neighborhood. Such audiences were the first which the motion picture had and their stamp is on them yet. The movies gave them the Indians and the cowboys and the other thrills that the steamship posters had promised them. To this day the control of the industry is largely in the hands of the merchants who began the movie business by serving this audience. And 90 per cent of the upper strata of control is Jewish. I mention this not because I have the slightest prejudice against either Jews or immigrants, but simply as a matter of fact. You cannot understand the situation today unless you know how it originated. America sowed slums and reaped the movies!

How Control Is Maintained

How have these corporations managed to retain control of a business so potentially dangerous to the world's children and the world's peace? By a very simple process involving three steps: First, buying up not only the means of production and of distribution, but the theaters as well, so that they control practically the whole market; second, by maintaining a system of "block booking" by which an exhibitor must buy his pictures in blocks—the bad ones along with the better ones—without having the right to pick and choose in an open market; and third, but em-

ploying the Honorable Will Hays to stave off censorship.

The facts of the first and second of these steps are indisputable, but their legality has been the subject of endless litigation. That controversy need not concern us here more than to show that it has a bearing on the quality of pictures that such a system produces. The Federal trade commission in its action against the Famous Players-Lasky corporation in 1927 declared that *if the exhibitor were not compelled to take the bad pictures with the good pictures, the bad pictures would soon be eliminated.* The commission further declared that the "producer-distributor controls the situation, and can dictate to the people what they will do and what they will give them, which condition, like block booking, tends to stifle and smother any individual expression."

The block booking system has been employed by all the large distributing companies. To secure pictures at prices that are not prohibitive, the exhibitor in your neighborhood theater has to buy practically all of his pictures from one company. He buys not one picture at a time according to his own selection; he must buy the entire block offered, which may be as many as 80. He is powerless to choose the ones he thinks most suitable for you and your neighbors. He must take what he is offered or go without.

The Coming of Will Hays

And now we come to Will Hays. What has been his function? To answer that question, recall the situation in the movies when he was invited to his position in 1922. Censorship battles were threatened in 36 states in the legislative season of 1921-1922. The public had been outraged not only by a steady stream of pernicious pictures but by a series of scandals in Hollywood—the Pickford divorce, the Fatty Arbuckle mess, the mysterious death of William Dean Taylor, and other events scarcely less revolting. The industry had pledged reforms and broken the pledges. In 1920 William A. Brady, president of the National association of the motion picture industry, had asked that the industry be granted just one year in which to clean up from within. It had two years and had apparently used them to get drunker than ever. Box office receipts were falling off. Internal rows between producers, distributors and exhibitors imperiled profits still further. Better elements among the citizens demanded reforms. Panic reigned in the movie camp.

And then some one thought of Will Hays. A lawyer and a politician—he would know how to handle legislators. An organizer—he would know how to get the warring elements in the industry to pulling together. A clever publicist—he would know how to give the public the right slant in the news. And, wonder of wonders! a Presbyterian elder—he would know how to stop the mouths of these roaring reformers! Yes, Will Hays was the man. Would he come—for a consideration, a very large consideration? He would come.

He came. And immediately he began to show results in giving the news the right slant. Mr. Terry Ramsaye, in his admirable two-volume history of the industry, entitled "A Million and One Nights," tells us that "evidences of a plan and directional skill now began to be apparent in the industry's dealings with correspondents. . . . The motion picture began to scream with outraged innocence. Writers, better known for their fictional contributions to the scenario departments than for their abilities as reporters, were brought in as a defensive army. They reached Hollywood in the morning, and by night completed profound articles stating they had been unable to verify reports of wickedness. . . .

Hollywood Takes Up Churchgoing

"The second Sunday after the Taylor murder several Hollywood churches played to standing room only with many of the surprised regular attendants crowded into the back seats. An atmosphere of sweet piety pervaded the shade of the palms and pepper trees of Vine street.

"Also those visiting newspaper correspondents became marked and observed men. They were run down, roped, hog-tied and taken to lunch (without cocktails) and regaled with filtered facts. Frank Woods, scenario chief at the Lasky studios, made daily reports in writing to Jesse Lasky on the movements of the correspondents. . . .

"Meanwhile, in New York, the Hays office was organizing, and teaching the motion picture industry not to be so self-conscious, so obvious, and clumsy.

"One of the important functions of the Hays office is to listen to people with a pain about the screen. It gives an outlet to shouting that used to be done in the newspapers."

Hays Assumes Moral Responsibility

Mr. Hays began to make speeches, too; speeches that dripped with piety and promise-to-be-good. He emphasized that one of the purposes of his organization was to "establish and maintain the highest possible moral and artistic standards of motion picture production, and to develop the educational as well as the entertainment value and the general usefulness of the motion picture." He declared that "right is right and wrong is wrong" and that Hollywood would maintain the highest standards that could be achieved. He thus assured the Los Angeles chamber of commerce: "I do not have to say that *this industry must have toward that sacred thing, the mind of a child, toward that clean virgin thing, that unmarked slate, the same responsibility, the same care about the impressions made upon it, that the best clergyman or the most inspired teacher of youth would have.* . . . (and) that the films that shall go from this country abroad shall present to the world in the proper manner, the purposes, the ideals. . . . and the life of America."

In July of 1922 he publicly assumed responsibility for the moral quality of the pictures that would begin to issue from Hollywood in September. "They

will be proof," he truly prophesied, "either of our ability to correct evils ourselves or of our inability to run our own business."

The better elements of the public listened to these speeches and decided to give the industry another chance. It seemed the sportsmanlike thing to do—to let this devout Presbyterian elder have a few years to accomplish his herculean task. Was he not also heading a committee of laymen to raise $15,000,000 for the Presbyterian church? The censorship battles were called off. Today only about 20 per cent of the film territory of the United States is under any sort of censorship protection against a debauched screen.

Freed from the fear of the censors, did Mr. Hays' employers begin at last to reform themselves? Ha! ha! and ho! ho! They leaped to the unfinished job of tightening their clutches upon the entertainment screen by buying up theaters and driving out of competition their weaker brothers. Did they pay any serious attention to his suggestions that really now they ought to do something to make good the promises he had made for them? Yes, a little. But by and large the general run of pictures today according to the almost unanimous opinion expressed by the letters from readers of The Christian Century is little or no better than it was eight years ago.

His employers seem well pleased with Mr. Hays. He has done his job for them. He has got them to pulling together. He has increased the membership of the Motion Picture Producers and Distributors association from nine member companies in 1922 to 27 today, including all the larger ones. He has given the "right slant" to the news. He has lulled the church people to sleep with his soft speeches. He has staved off censorship. His employers have just renewed his contract. Why not? Behind a Presbyterian false front, they have gone merrily on making money out of muck.

(This is the fourth in a series of articles by Dr. Eastman discussing the moving picture industry. The concluding article in the series, entitled "What's to be Done with the Movies?" will appear next week.)

VERSE

Winter Prophecy

FAITH is like the cardinal—
Among trees silvered thick with ice
Against the snowing;
I heard his call exulting twice
Of spring
And green buds blowing.

CATHERINE CATE COBLENTZ.

Lincoln

HE labored in a lonely field,
Yet sometimes I have thought
He glimpsed a Figure distant there,
As patiently he wrought
Through aching stillnesses, wherein
He toiled, and murmured not.

How often, in the anguished hours
He felt and understood
The lonely Man who watched afar
So sorrowful, so good;
The silent Friend, whose presence there
Gave solace to his mood.

Surely he felt him near, when men
Forsook and fled the place!
When all he knew of comforting
Was in that changeless grace;
Surely, in his Gethsemane
He must have seen his face!

LAURA SIMMONS.

Miracle

OH, PALTRY miracles
That satisfy
The heart: emollient clay
On blinded eye;

The mortal foot that walked
Upon the wave,
The meager fish and loaf
Of bread I gave!

Oh, darkly seeing eyes
That praise and damn,
Blind to the miracle:
I love . . . I am.

EDITH MIRICK.

Revealment

THEY planned for Christ a cruel death;
Steel pierced his hands, and feet and side;
They mocked his last expiring breath,
And thought their hate was satisfied.

They wagged their heads and said, "Lo, he
Would crush our temple and in three days
Restore its beauty. Come and see
This boaster gone death's quiet ways."

They did not know that on that hill
Eternal love was satisfied;
That Christ, who hung there, triumphed still.
. . . *And only cruel death had died!*

JOHN RICHARD MORELAND.

FEBRUARY SURVEY OF BOOKS

Lincoln's Lexington

LINCOLN AND HIS WIFE'S HOME TOWN. *By William H. Townsend. Bobbs-Merrill Company,* $5.00.

HERE is a book that will appeal not only to followers of the Lincoln trail but also to lovers of Americana generally. Lexington, Kentucky, is an intriguing town, full of charm and color. It is pretty much of a city today with a population above fifty thousand, but the spell of the older Lexington still persists and the names of the Clays, Breckenridges, Shelbys and Todds still have power to vibrate deep chords.

Mrs. Lincoln was, as nearly everybody knows, Mary Todd, daughter of Mr. and Mrs. Robert S. Todd. The third daughter, she was born in Lexington at the family residence on Short street, and grew up in that Athens of the west. How this girl, a petite little aristocrat, inclined to plumpness, romped her way through girlhood days; went on a visit to a married sister at Springfield, met Abraham Lincoln and married him after a singular courtship—these events are chronicled in this book, of course, but the background of Lexington as it impinges on Springfield, Illinois, and Washington, D. C., is something new.

The chapter entitled "The Lincolns Visit Lexington" is of unusual interest. It was in October, 1847, and Mr. Lincoln had been elected to congress. Accompanied by their two little boys, he and Mrs. Lincoln arrived for a visit of several days. It is good to think of this Kentuckian back again on the soil of his native state. It is fascinating to read how Mr. Lincoln pored over the books in his father-in-law's library, and that while reading a volume of Pope he checked the familiar quotation:

> Know then thyself, presume not God to scan;
> The proper study of mankind is man.

The Henry Clay of this book is old, broken and about to pass from the picture, but still a personality magnetic and engaging. Cassius M. Clay, a kinsman, much younger, militant to the core and an arch enemy of slavery, strides through these pages. The eloquent John C. Breckenridge appears and reappears, and the great Presbyterian statesman-preacher, Dr. Robert J. Breckenridge, is a tower of strength to the union cause. The dashing raider, General John H. Morgan, rattles his sword, and love and laughter and tears blend in the Lexington before and during the awful civil war.

The vivid scene shifts from Lexington to Washington, D. C., and back again to Lexington, returns to Washington and ends in the lovely cemetery at Lexington, over which the lofty statue of Henry Clay gazes serenely down upon the peaceful wooded acres of the dead.

EDGAR DEWITT JONES.

An Eschatological Solution

JESUS ACCORDING TO ST. MARK. *By Walter Lowrie. Longmans, Green & Company,* $5.00.

THE writer of this volume, who is rector of St. Paul's American Church at Rome, is hardly mistaken when he says in the introduction that we, who are his fellow countrymen, will be the least impressed by what, to him, is a rediscovery of the gospel of Christ. This is because we are still singularly obtuse concerning the school of thought associated with Weiss and Schweitzer. The apocalyptical sections of the New Testament have been left largely to the premillenarians. They find little difficulty and naively chart history into "dispensational truth," a la Blackstone's "Jesus is Coming" or Schofield in the Bible that bears his name (published by the Oxford Press!). The issue is faced indeed in such a work as "The Lord of Thought" by Dougall and Emmett, but liberal exponents of Christianity in the United States have rather circumvented the problem. Extraordinary is it that, if we know of Schweitzer, musician, theologian and medical missionary, laboring at his own station in the most deadly part of Africa, we remain unaware of his views which would fail to have the endorsement of most missionary boards.

We believe it to be still true, as Burkitt declared nearly twenty years ago in the English translation of "The Quest for the Historic Jesus," that we remain contented with the so-called "harmony of the four gospels" and ignore the inconvenient passages which look forward to a near and overwhelming catastrophe. There yet remains to be reckoned with a Son of Man who was expected to return in power before the apostles had gone over the cities of Israel; who should be given the throne of his father David; who is reported to have promised twelve thrones to his disciples to rule over the twelve tribes of Israel; whose kingdom would come ere his contemporaries should taste death, and that generation should pass away; and whose farewell words deal with a Messianic banquet of new wine in the kingdom of God.

The eschatological approach to the gospel we owe to the German scholars. It at least has the merit of squarely facing difficult texts and does not resort to a smoke screen of unctuous sayings to cover up the issue. Both directly and indirectly, Schweitzer's position has influenced New Testament scholarship to a considerable degree. Sanday in his day was deeply impressed, and the article on "Jesus" by A. B. Bruce in the "Encyclopaedia Biblica" shows how that conservative scholar found a re-orientation necessary in his latter days. The writings of men so far removed as Von Hugel, Father Tyrrell, Loisy, E. F. Scott, B. Bacon and Case bear testimony to the change of perspective it has occasioned. More recently Warschauer has given us a "Historical Life of Christ" dominated by the viewpoint of eschatology, and now comes this study of the oldest gospel, in terms of Schweitzer's thesis, which includes a long excerpt from his "Mystery of the Kingdom of God," that Dr. Lowrie himself translated some years ago.

While one must read the exposition through to evaluate this treatment of the gospel, it may be worth while to collate the underlying principles that govern the interpretation. First, it is claimed that the gospels can yield meaning, not by interpretation, but only by criticism. The *ex post facto* element has obscured the truth even in the most historical of the four. John the Baptist was not the precursor of the messiah but of Elijah, whose coming was expected prior to the advent. Jesus, it is said, never claimed to be the earthly messiah, and the references to the Danielic Son of Man in the third person are due to the fact that they really refer to a third person. Only after the failure of the first mission does Jesus identify himself with the heavenly messiah whose future glory involves the suffering of death. At the transfiguration this secret is disclosed and then John is identified with Elijah. The entry into Jerusalem was not a messianic ovation but one rendered to him whom they regarded as Elijah. Finally, according to this view, it was the betrayal of the secret to the high priest by Judas that led to the death of Jesus.

The exegetical changes adopted in this book serve to explain the theories already given above. The confession of Peter is transposed textually to a position after the transfiguration. The parables of the kingdom are read as originally concerned with the "great secret," although, as we now have them, they have been worked over. A series of doublets is felt to explain the two accounts of the miraculous feeding in chapters 6 and 8, and the event is interpreted as an eschatological sacrament. The "Son of Man" title is explained as equivalent to man before the transfiguration, and the predictions of the passion are rearranged. In agreement with others who do not accept the eschatological position, only a small section of the apocalyptical discourse is credited to Jesus.

Radical as are all these changes, they do throw light on many otherwise enigmatical sayings of the gospel, such as "take no thought for the morrow," "sell all that thou hast," "hate father and mother," to say nothing of the distinctive sections that deal with an imminent *parousia*, but the acknowledgment that the teaching of Jesus must be regarded as an interim ethic will be a grave obstacle. However, the author is at pains to show, as does Schweitzer, that the eternal element in our Lord's teaching lies in a world-view delivered from the meshes of contemporary circumstances and in his sense of the divine transcendence. What seems mere chronological error becomes thus the perspective of the Most High. Those are searching comments in which the author contrasts what he calls the "Tower-of-Babel type of Christian activity" with eschatological living "on the brink." Unless we be prepared to accept the literal explanation, it would be well to ponder without prejudice this stimulating and unconventional book. It represents a school of thought which is indeed no concession to ortho-doxy but it has certainly resulted in ortho-praxis.

W. P. LEMON.

A Mystical Christ

BEHOLD THE MAN. *By Friedrich Rittelmeyer. Translated from the German by George Bennet Hatfield and Erich Hofaker. The Macmillan Company,* $1.75.

THIS book lives up to its title. Metaphysical and theological explanations are subordinated to a psychological approach to the person of Christ. There are no attempts to explain the atonement, the incarnation, the trinity, or any other matters which concern the theologians. Indeed, all these doctrines are reverently dismissed as merely the attempt of another age to reach an understanding of this astounding person. The author contends that Jesus is so much greater than his followers that no age is licensed to consider its understanding of him as final. Consequently, it is but natural that in an age of higher criticism, the scientific method, and humanism, Dr. Rittelmeyer should first think of Jesus as a man, "the holy unity to which the human spirit, permeated by the spirit of God, can and therefore must attain." And though the author believes that Jesus was human enough to teach an impending world judgment and to believe in demons and pre-Copernican astronomy, these evidences of a fallible Son of God do not affect his devotion to him. Nor do they impair the portrait which he paints for his readers. One is somehow not concerned with syllogisms as he reads this book.

To have us see Jesus as the one Man to whose heart God had absolutely free access is the object of the author's interpretation. There are times, to be sure, when it would seem as if Christ were only the sacred automatom of heaven. "Against weaknesses of his own," we read of Jesus, "he did not have to battle. The great struggles that go on within him are concerned with the right comprehension of the will of God." But on another page we read, "He withstood his temptations to compromise." And these temptations are treated at some length. Consequently, whether or not we grasp the meaning of the author when he says that Jesus did not have to struggle against his own weaknesses, we are happily aware that the author does not see Jesus as one who is a stranger to human suffering, but essentially "as one tempted in all points like as we are."

But aside from this slightly disturbing note, the book will make a strong appeal to the religious man and particularly, I imagine, to the mystically inclined. We forget that it is divided into four lectures. We are only aware that God has swept into the soul of man and taken complete possession of it. "No one taketh my life from me but I lay it down of myself." Such sayings take on new meaning. We are gloriously conscious that Jesus' business was not with his enemies but with God. We behold all earthly things, from an old wine-skin to a sower in the field, become glorified as they creep up close to the light and burns quietly but steadily in the soul of Jesus. He is neither theologian nor philosopher. He is a Voice. He is one whose emotions are God's emotions, whose indignation is God's indignation, whose claims are God's claims. "Solitary he maintains his stand above the whole world on the heights of his unique claims." And the light that Jesus throws on the world's darkness is not arrived at by slow and ponderous reasoning but by a flash of insight that whips like lightning across the black sky of our despair.

I doubt very much if the earnest reader can fail to see Jesus as the author would have us see him, a holy unity, a unified personality, with his face set steadfastly toward the Jerusalem which is the will of God. And today, when personality is liable to be torn to shreds by conflicting distractions, desires, and thought, it may possibly be that our generation needs above all other things to behold the Man who was one with God his Father.

WARE W. WIMBERLY.

The Dollars and Sense Argument

PROHIBITION AND PROSPERITY. *By Samuel Crowther. John Day Company,* $1.00.

NOW the Curtis Publishing and John Day companies come forward with the argument which is expected to settle the prohibition issue for most Americans. The almost illegible signature of Mr. Loring A. Schuler, editor of the Ladies Home Journal, is appended to the red-ink statement, scrawled across the book's jacket, that this is "the most important contribution that has yet been made to the discussion of prohibition." And this contribution proves to be a very simple one: Prohibition is a blessing to the country because it pays. Conceivably the book might furnish a new slogan for the drys. "Prohibition—It Pays!" What remains to be said?

Mr. Crowther's argument, which appeared first in the pages of the Ladies Home Journal, starts with the discovery that the country's production has increased by about 30 per cent in the last decade—the first prohibition decade—as compared with a normal increase of about 15 per cent per decade. Where has this sudden increase come from? It can't be from improvements in manufacturing or selling methods; it can't be from the growth of the automobile industry or the use of electrical power. What then? It must be because of the presence of prohibition. In this conclusion Mr. Crowther may possibly not take sufficiently into account the remarkable

expansion in production that has also taken place in certain European and non-prohibition countries during the same period—Germany and France and Italy and Czechoslovakia, for instance. But the main outline of his argument is convincing, and will be hard to disprove. Production goes up because consumption goes up; consumption goes up because wages go up; wages go up because production goes up—and there you are, safely surrounded by prosperity's magic circle! What is the secret for the formation of the magic circle? The sober workman.

Mr. Crowther is very sure about the sober workman. He has interviewed employers in every part of the country, and he reports unanimity on the matter. Bootleggers exist; so do speakeasies; so does smuggling. But it is not the workman who patronizes these sources of illicit liquor. The workman, if he drinks at all, satisfies himself with home brew, which costs next to nothing, and puts his wages into automobiles and washing machines. If the rich are fools enough to waste their money on the bootleggers, let them do it. The purchases of the rich make little difference in the national index of prosperity. And as for their fool children—well, says Mr. Crowther, "If the people of means cannot look after themselves and their children, why—then they cannot look after them. And that is all there is to it." It is the sober workman who is putting the additional billion and a half or three billions (take your choice) into consumption. And that means prosperity.

The argument for the economic value of prohibition, despite obvious shortcomings in enforcement, has never been so well presented. It will be used again and again by those speaking in support of the policy. The wets will be forced to answer it, and they will have trouble in doing so. But a word of caution may be in order. It is to be hoped that prohibitionists, enthusiastic over this recruit to their cause, will not place too much reliance upon his argument. Prosperity is, after all, a tricky jade. Here today, she may be gone tomorrow. Indeed, the country's most prominent dry economist, Prof. Irving Fisher of Yale, is prophesying that unless something drastic is done about the gold standard she certainly will be gone tomorrow. The prosperity argument is a good argument, but its limitations need to be borne in mind.

PAUL HUTCHINSON.

Liberalizing Southern Orthodoxy

WHAT IS YOURS? *By G. Ray Jordan. Fleming H. Revell,* $1.50.

NEVER has the world had so much preaching, nor such good preaching, as bombards us today, from magazine, ether, and the published book. "What Is Yours?" is of interest in two directions. First, it shows how far preaching in the conservative southern churches has moved out from the old dogmatisms of a few years ago. Mr. Jordan is a Methodist. That his volume is thoroughly approved by the Methodist church, south, is evinced by the introduction which it bears from the pen of Bishop Edwin D. Mouzon. That southern church-goers accept it appears in the fact that it consists mostly of sermons preached before large and growing congregations in the Dilworth church in Charlotte, N. C. In the second place, the volume is of interest in revealing the mind and temper of the younger set of preachers only now beginning to burst into print. The single problem with which the author wrestles is that of liberalizing the ultra-conservative. He does not concern himself with many of the problems which are acute among those who have been on liberal ground for years. His chief intention is to liberalize and vitalize those in whose eyes creeds, sectarianism, and orthodoxy are all-important. For a long time to come, there will be need in various sections of the church for the kind of help offered in this little volume. Any minister seeking to broaden and liberalize conservative groups, to shake them loose from their trust in ritualism and creeds and throw them back upon religion as life, will find here help and suggestiveness and a wealth of illustration.

S. LESLIE REID.

Good Catholic Propaganda

THE CATHOLIC CHURCH AND CURRENT LITERATURE. *By George N. Shuster. The Macmillan Company,* $1.00.

THE CATHOLIC CHURCH AND ART. *By Ralph Adams Cram. The Macmillan Company,* $1.00.

THE CATHOLIC CHURCH AND THE DESTITUTE. *By John O'Grady. The Macmillan Company,* $1.00.

THE CATHOLIC CHURCH AND CONFESSION. *By Leonard Geddes and Herbert Thurston. The Macmillan Company,* $1.00.

IF the reviewer were convinced by Mr. Shuster's argument, in his chapter in defense of the Index in the first of these volumes, he would either list them all in a Protestant index of prohibited books or would cover them with such meager shreds of oblivion as his own silence could furnish, for they are all dangerous books, full of doctrinal errors and practical exhortations to seek the light by paths that lead back into the darkness. One and all, they speak despitefully of the true faith (mine) and heap opprobrium upon its adherents. All of which, if true, should qualify them for admission to a list of books that the faithful should avoid—if the avoidance of books hostile to the faith is essential to the preservation of the faith. And it is true, from any standpoint except that of the complete and convinced Roman Catholic; which is to say that, in the judgment of the present reviewer, it is absolutely true.

And yet, I would not place them on an *Index Librorum Prohibitorum.* On the contrary, I would recommend their purchase and the reading of them with critical care. They are recent additions to the "Calvert series," now containing more than a dozen books not one of which is without value either for the truths that they contain, however mixed with error, or for the insight which they give into the workings of the Catholic mind. Although the series is edited by a layman, Mr. Hilaire Belloc, and some of the authors are laymen, as for example Mr. Cram, the volumes all bear the ecclesiastical sanction of the censor and of Cardinal Hayes. That does not mean that the church guarantees the accuracy of every statement of fact which they may contain, but it does mean that their general spirit and tendency and their representation of Catholic attitudes are accepted as authentic by those most immediately concerned.

Mr. Belloc is always admirable for the uncompromising clarity of his statements, and his introductions to these volumes furnish many examples of his energetic style of propaganda. When he sets forth the claims of Catholicism, he wants it distinctly understood that he considers Protestantism as fighting against God and the angels; it is not a form of Christianity but a prelude to chaos. He wastes no words in fostering good feeling and encouraging cooperative attitudes between Protestants and Catholics. If Protestants will kindly get off of the earth, Christianity—i.e., Catholicism—will have a chance to save civilization. Introducing O'Grady's book,

Mr. Belloc gives the opinion that the only practicable solution of the problem of destitution is the one "which would be the natural outcome of a renewed general Catholic culture; it is the ideal of the guild, of the medieval manor, of all feudalism. This is what we shall have if the Catholic church conquers in the temporal sphere. If the Catholic church does not conquer, if we return to Paganism, then the strain will be resolved by the reestablishment of that ancient and very stable institution called slavery." Mr. Belloc's mind is always running upon the irrepressible conflict between Catholicism and Protestantism, or between the church and the state. He has elsewhere voiced the opinion that a clash in this country is unavoidable and that, when it comes "the conflict will seem monstrous." He is probably wrong about this, but if Catholics do not want Protestants to believe it they should suppress Mr. Belloc, or at least not put the imprimatur on his utterances. The general Catholic conquest does not seem to him to be impossible, for "the effort has behind it pretty well all that is alive of respectable reasoning power in our time, most of its enthusiasm and a great measure even of its organizing capacity." ("Catholic Church and Art," p. 12.) A satisfactory Christian esthetic cannot be attained "until the Faith be politically vigorous and free and once more sufficiently established and of social, organic and universal might." Politically vigorous! Of universal might! Why will they let Mr. Belloc say such things? If the Congregation of the Index can withhold its reproof from this sort of thing, and Cardinal Hayes can give it his sanction, a Protestant reviewer ought not to object to allowing unhampered circulation to his outspokenness.

In his very intelligent and learned contribution, Mr. Shuster argues that literary art can properly serve an apologetic purpose by instilling distinctively Catholic ideas or Christian insights and ideals. Like other Catholic writers, he tends to confuse the two and to claim as Catholic whatever is antipagan or actively Christian. It is the aim of the Catholic church to guard against individualistic ideas regarding faith or morals, and to protect and protest against corrupting influences. The author shows, and illustrates at some length, how literature may inculcate a point of view and an attitude toward life consistent with Catholic ideals without being homiletical or didactic.

Mr. Cram is an architect of the highest distinction, an enthusiast for all things medieval, and a foe to all that can be called modernistic in art or thought. Protestantism, as he sees it, was a saturnalia of barbaric violence, and the renaissance a ghastly blunder. "The Lutheran, Calvinistic, Huguenot and Puritan agencies that grew out of the Reformation fell on the vast body of Christian art that inconceivably glorified all western Europe at the end of the fifteenth century, like the hordes of Ghengis Khan." The comparison is inexact. To speak bluntly, it is false and a man as intelligent as Mr. Cram should know it. What happened was that people who had been converted to a view of religion different from that which they and their immediate ancestors had held, and were convinced that their idols (or what seemed to them idols) were more dangerous to religion than valuable as works of art, smashed a good deal of glass and a good many images of saints. It was regrettable, as we now see. The glass might better have been left where it was and the images should have been preserved in museums. But there were no museums and the case seemed urgent. It is perfectly good Catholic practice to destroy works of art, whether plastic or literary, which are esteemed dangerous to faith or morals. Mr. Shuster's discussion of literature makes it clear enough that the Catholic church considers artistic excellence a secondary consideration when religious or ethical values are involved. That was precisely the view of the image-breaking Protestants. Only blind bigotry can attribute to them a barbaric hatred of beauty. But in spite of the fact that Mr. Cram reveals his bias so unmistakably in this preposterous libel, and in speaking of "the violence, anarchy and apostasy of the Reformation," and in many similar passages, his survey of Christian art contains so many enlightening comments that I would not willingly be without it. Nevertheless I read it with the mental reservations suggested by the recollection that a little more than a year ago he was proclaiming that Spain now exhibits a higher form of religion and culture than any Protestant country in the world.

The volumes on Catholic charities and on confession can be only briefly mentioned, though they are worthy of as extended treatment as the others. Their excellencies and defects are akin to those already mentioned. O'Grady opines that "Protestantism has given a powerful incentive to man's selfish tendencies." His picture of his church's attitude to the destitute reveals that only a small part of Catholic charity is keyed to the note of constructive and preventive work, and that most of it has to do with salvage and relief. Most, but not all. In recent years—and, strangely enough, chiefly in countries where that "selfish" non-Catholic influence is strongest—there has been a development of improved techniques and constructive social programs. The discussion of "Confession," by two priests, is based on the proposition that Christ sharply divided his follows into two groups, "rulers and ruled," and that the successors of the apostles, "however unworthy they may be, are the channel through which his life is to flow to men," and that the hierarchical church exercises a jurisdiction which includes "the power to make laws, to judge delinquents, and to coerce."

WINFRED ERNEST GARRISON.

The Emmanuel Movement

THE ALLIES OF RELIGION. *By Elwood Worcester. Marshall Jones Company,* $2.50.

THIS volume, written by anybody but Doctor Worcester, would scarcely deserve a review. It is not properly a book at all, but only a bound volume of widely assorted discourses on all sorts of subjects. Its only apparent unity is the unity of authorship. The title given to the volume is simply the title of the first sermon in it. Not all the lectures are important enough for inclusion in even a collection such as this. "The Wise Men and The Star," for instance, looks like an attempt to bolster up the historicity of the Star of Bethlehem by appeal to astronomy, astrology, and ancient books. And in most of the addresses, there is too much of the distinctly personal element, and too much of bald and unsupported statement, without benefit of evidence, for the average taste.

The significance of this volume does not, however, rest upon the kind or quality of the addresses between its covers. This is a significant book because a significant man wrote it, and because that man has dedicated the major part of his adult life to a significant movement in religion. Doctor Worcester, away back in 1909, wrote a series of magazine articles in which he plead for a closer association of the Christian ministry with the medical profession. These articles are simple and clear and devout. He wanted, above all, that ministers of the gospel should qualify themselves by study and experience to deal with the sick souls of their parishes. This study, obviously, must be along the lines of psychiatry. Naturally enough Doctor Worcester's articles raised a storm

of comment and debate; and his replies in the same year were marked with singular sincerity and restraint. He was preaching no new movement of miraculous faith healing; he was seeking nothing above science; he wanted only a fusion of the best science with the devotion and faith of religion.

Well, Doctor Worcester has apparently lost some of his early spirit; or else he has evolved beyond it. He has resigned his place in Emmanuel church, Boston, where he served for twenty-five years; and he will devote the rest of his life to the Emmanuel movement (which developed out of his work in psychiatry) and to the writing of a book, "Mental Healing," which is undoubtedly destined to become the all-but-sacred text of the movement. From now on, he will not be a minister seeking to work in harmony with able physicians for the cure of physical and spiritual illness; he will be a leader of a cause. Already his speech is marked with the dogmatism and self-assurance of one who will insist upon being heard and heeded. And in his eyes is the vision of "a new revelation" which will, he thinks, "open again to us the world of Spirit and of power which opened to Jesus at his baptism."

This volume, which is obviously intended chiefly as bait for the next and more important writing of Doctor Worcester, is valuable chiefly as a commentary upon the Emmanuel movement and its founder. And—just in case the movement should turn out to be in line with the work of men like Cabot and Boisen—it would be an excellent idea for Christians to know something about it.

CHARLES STAFFORD BROWN.

A Return to Tender-Mindedness

THE PSYCHOLOGY OF SOCIALISM. *By Henry De Man. Henry Holt and Company,* $4.00.

THIS is perhaps the ablest criticism of Marxist theory by a socialist which has been published since Edouard Bernstein's *"Die Voraussetzungen des Sozialisimus"* first appeared some thirty years ago. The two books differ, however, very radically in their method of attack. Bernstein, for example, accepted the Marxian thesis that political, social, and cultural changes were all based on preceding shifts of technology and of economic classes. He merely pointed out that the detailed march of events which Marx had predicted would inevitably destroy capitalism was in fact being greatly delayed. The middle classes were not vanishing from the scene as Marx had forecast, nor were the workers growing more miserable, nor commercial crises more severe. Failing these developments, the advent of an economic apocalypse in which capitalism would be replaced by socialism was not, according to Bernstein, close at hand. The conclusion which he and his fellow-revisionists drew was that the social democratic parties should stress immediate reforms more and not rely solely on the expected cataclysm of capitalistic society to sweep their program into power. But Bernstein did not question Marx's assumption that economic factors were not only basic and that from a given technological change, one and only one result could inevitably occur. The result was that both revisionists and ultra-pure Marxians prided themselves on their "tough-mindedness"; secure in their faith that material change was the only important factor they tended to laugh to scorn those who advocated socialism from ethical motives and those who based their arguments on a moral appeal.

After twenty years of distinguished service in the socialist movement, De Man has, however, like many others, come to feel the incompleteness of this philosophy and in this lucid if somewhat lengthy work he has sought to point out where the basic error, in his opinion, lies. It is in the belief that social reactions are mechanical whereas in fact they are psychological. The stimulus must first affect the human being and depending upon his state, the same stimulus will evoke different reactions. Since men's natures are swayed by various desires and influenced by various sentiments, it is impossible to predict the result from the cause. The mechanical argument for the inevitable creation of a militant class-conscious proletariat which, reaching across national boundaries, would ultimately seize power neglected the sentiments of patriotism, the primary concern of large groups of workers with other than strictly economic interests and the inferiority complex of labor, which is at once a cause for union and at the same time an emotional attachment to many features of the old order.

But while socialism, according to De Man, is not inevitable, it is, as an ethical ideal, desirable in order that work may be made more interesting, economic security obtained, power de-centralized, and to enable the individual to come into his own. It is upon the essential intellectual and emotional winsomeness of these ideals therefore that De Man bases his appeal rather than upon the assumed certainty that capitalism will crash about our ears. De Man therefore half returns to the faith of the utopians of the early part of the nineteenth century.

But De Man somewhat sadly admits that the victory may not come and that even if labor should take power, the dream would probably surpass the reality. Art under socialism might well be crude and the defects of men and women would blur the fine promise. But even if the goal cannot be definitely won, the struggle of the labor movement for these ideal ends is justification enough in itself. The will to win them makes men free. And upon this note, and upon that of pacifism, which De Man, the former soldier, now regards as more important even than socialism, this characteristically honest and somewhat disillusioned work ends.

PAUL H. DOUGLAS.

The College as a Family

THE EFFECTIVE CHRISTIAN COLLEGE. *By Laird T. Hites. The Macmillan Company,* $2.00.

THE foundational idea in Dr. Hites's discussion is that education, to be Christian, must be a cooperative enterprise in which students and professors learn together the Christian way of life. He favors the small college, with an enrolment not to exceed five hundred, as more likely to achieve Christian character through intimate, personal association of faculty and students. The president of such a college is father to the faculty members and grandfather to the students, a concept that does much to orient Dr. Hites in the world of educational philosophy. Here is a professor of religion in a small denominational college (Hiram) thinking fundamentally of the college as a family, a patriarchal family at that, but who can deny the charm, not to say the naiveté of the concept? And who is prepared to say it may not work?

Of one thing Dr. Hites is thoroughly convinced, that Christian colleges are not as effective in Christian character building as they ought to be. These institutions were founded and have been maintained to develop Christian men and women, and with the disposition to accept responsibility as leaders in the churches—lay leaders as well as professional leaders. Under the influence of the certificating bodies and of the standardizing agencies, these colleges have largely lost their religious fervor and as a consequence their Christian product has deteriorated.

Part of this is due to the lack of coordination, of integration

in the curriculum, part to the failure of the teaching staff to do team work with each other to further the Christian life interests of the institution, regarding religion as a separate department of learning instead of accepting it as the finest result of the teaching in every department, and part to the antagonism between faculty and students, between student activities and student passivities (studies), Dr. Hites points out.

Academic freedom cannot be tolerated in a Christian institution, if it be conceived as permitting a professor by his teaching and living and sneering attitude to cast doubts upon and create student antipathies toward the Christian faith and the Christian church. "Academic freedom must end where the interests of the group begin. There should be no place in a Christian college for an instructor who is not himself an earnest Christian, both in teaching and in life. We may not bridle his tongue—that would be unethical! It is entirely proper that we terminate his contract." Does this mean that truth is a delicate plant that needs the hot house for its protection? Does it mean that Christian truth is unable to survive in the open? Is Christian truth in need of defense or of proclamation? And how does this comport with the standards adopted by the Association of American Colleges, that a professor is to have complete academic freedom in his own department?

Dr. Hites advocates the abolition of the "honor system" and in its place an understanding camaraderie between students and faculty making cheating "not the proper thing to do." He advocates chapel, either compulsory or voluntary (preference for the latter), that shall be truly worshipful and be controlled by a religious interests committee, composed of faculty members and students democratically chosen in both cases, with a dean of religion (separate from the president, or "Y" secretary, or professor of religion) as the executive secretary of the same. He also advocates college credit for Sunday school work in the churches of the college community when academically safeguarded.

With Dr. Hites's principles few Christian educators would disagree. With his practical program for their realization, there will be wide disagreement. That is as it should be. Effective Christian colleges cannot be standardized, must not be. They must be as individualistic as Christian personality itself. But basic in every Christian personality are certain abiding principles. Dr. Hites's principles are sound and they will abide. They will not fall with his practical application of them.

W. A. HARPER.

Books in Brief

OLD SONGS HYMNAL. *Collected by Dorothy G. Bolton. Music arranged by Harry T. Burleigh. Century Co.*, $1.50.

Lovers of Negro spirituals will be glad to have this collection. Words and music have been gathered from the lips of Negroes in Georgia. The arrangements, by a well known Negro composer, are simple and adapted to the use of Negro congregations. They are not offered as musical curiosities but as bona fide contributions to religious music—which they are.

THE IRON MAN AND THE TIN WOMAN. *By Stephen Leacock. Dodd, Mead & Co.*, $2.00.

The short skits and sketches which make up this volume are not quite such arrant nonsense as they appear to be. They are satires on this mechanical age and whimsical anticipations of a worse one yet to come if we continue the mechanizing process, done by a professor of economics who illuminates the dismal science with the corruscations of a scintillant wit. Most readers will probably take it as merely a book of humor—and they will get their money's worth at that.

UNE FAMILLE DU REFUGE. *By Blanche Biéler. Editions "Je Sers." Clamart (Seine), France.*

Primarily a biography of the eminent Swiss Protestant theologian and church historian, Jean-Henri Merle D'Aubigné, this work by a member of the family is also the story of five generations of a family which rendered distinguished service to the Protestant cause in Europe throughout the eighteenth and nineteenth centuries. The record begins, in fact, with the flight of one ancestor, of the Merle family, from Nimes at the time of the revocation of the Edict of Nantes. It ends with the closing, in 1922, of the independent theological seminary in Geneva of which the great D'Aubigné was the first head and for forty years the shining light. The author is apologetic for assuming a public interest in the records of her family. Apology is unnecessary. Such a record throws a vivid light upon many aspects of religious thought and life during the period covered. Particularly interesting is the account of the struggle of the new evangelical movement, in the early part of the nineteenth century, which sought escape from the aridity of orthodox Protestant scholasticism, the chill of rationalism, and the not always intelligent fervor of pietism.

AN ANTHOLOGY OF AMERICAN NEGRO LITERATURE. *Edited by V. F Calverton.* PETER WHIFFLE. *By Carl Van Vechten.* THE MEMOIRS OF CASANOVA. *Edited by Madeline Boyd. Modern Library*, $.95 *each.*

The first of these recent issues of the Modern Library contains 500 pages of the best fiction, drama, poetry and essays that have been produced by American Negroes. The quality of this work does not need to be judged by any easy standard as "good for Negro writing." It is good stuff, regardless of authorship. But much of it gains additional interest from being written by the race that it is written about. Probably everybody but me had read Van Vechten's most popular novel before this reprint appeared. If so, I am glad to have made it unanimous. It is not much of a story, and not intended to be, but it is full of ideas, brilliant, whimsical, provocative. This edition of the memoirs of the rascal, Casanova, is much abridged from the twelve volumes published a century ago. Much of the original was scarcely fit to print, and some of this is unedifying. But it is a pity that it omits the account of his encounter with Cagliostro, whom he met at Aix. They were birds of a feather. And incidentally his story throws a good deal of light on the manners and morals (if any) of European high society in the latter half of the eighteenth century.

SEEING GERMANY. *By E. M. Newman. Funk & Wagnalls*, $5.00.

Newman's illustrated travel lectures have been heard appreciatively by many thousands. This volume is strictly a tourist's handbook of the sights and scenes of Germany, a sort of ornate guidebook with a picture on almost every page. It gives in pleasant form a large amount of information which will be of interest to the prospective or returned traveler.

Briefer Still

The Holy Kabbalah, by A. E. Waites (Macmillan, $7.50). An amazingly erudite study of the "secret tradition" handed down through the Jews of the Christian era, its texts and teachings, and its relations to other forms of mysterious wisdom or pseudo-wisdom. One of the most disappointing things in the world, to a wistful and credulous seeker after esoteric knowledge, is to find what solemn nonsense or pompous platitude it is when brought into the open. The only way to

maintain the prestige of any "secret wisdom" is to keep it secret.

The Letters of Peter Plymley, together with selected Writings, Sermons and Speeches, by Sydney Smith (*Dutton*, $2.50). A new edition of the best writings of the witty canon of St. Paul's. Current rumor in his own time, a century ago, said that his reputation for wit was all that kept him from receiving a bishopric. Probably the real reason was that, though a staunch tory, he was a temperamental nonconformist. He was a brave defender of unpopular causes, and in clear and satirical polemic he was not inferior to Swift.

Worship in Music, by Edwin Holt Hughes and others (*Abingdon*, $1.50). Ten lectures by seven authors on aspects of church music and the relation of music to public worship. The specific reference is to conditions in the Methodist church but the materials are almost equally applicable elsewhere. It required some freedom of interpretation to bring these under the terms of the Mendenhall lectures at De Pauw university on "the divine origin, inspiration and authority of the Holy Scriptures," with which, in fact, these lectures have little or nothing to do.

The Appleton Book of Christmas Plays, Edited by Frank Shay (*Appleton*, $2.50). Too late for last Christmas, but make a note of it for next. It is worth remembering. Here are eleven brief plays, some of them by such well known writers as Kenneth S. Goodman and Percival Wilde, and all of them good to read and practical to present.

The Lutheran Churches of the World, edited by A. T. Jorgensen, F. Fleisch and A. R. Wentz (*Augsburg Pub. House*, $2.00). An authoritative and official handbook of the Lutheran churches in all lands, containing statistics—but not in burdensome detail—and information about the work, organization, resources and condition of all the Lutheran bodies and their missions.

CORRESPONDENCE

Dr. Barton and the Lausanne Conference

EDITOR THE CHRISTIAN CENTURY:

SIR: I shall be glad if you will permit a regular transatlantic reader of your brilliantly edited paper to express his astonishment at the article which appeared in your columns in December by the Rev. William E. Barton. I am not surprised to learn from this article, on Dr. Barton's authority, that he and the devil went in company to Lausanne, but I do deeply regret, in the interests of the Christian church, that so distinguished and powerful an ecclesiastical leader as he is should still be keeping the same company and writing articles under the same influence. It would be difficult to imagine a description of Lausanne more gratifying to the forces that hope much from the disunion of Protestantism—whether those forces are centered at the vatican or in the obscurantist and fundamentalist Bethels in the English provinces or the southern states, or in the councils of evil described by Milton, where, according to Dr. Barton, "the devil tickles himself with his own tail" while he watches the efforts of Christian men to get nearer to one another.

Dr. Barton must be a very young man and very inexperienced if Lausanne did not represent to him a great achievement. Those of us who have been watching the movement towards Christian unity for half a century know how immense was this achievement. One of the greatest American figures at the conference, Dr. Parkes Cadman, said of it truly: "The miracle is that it met at all, and did so much."

If Dr. Barton had been with us at the Grindelwald conferences, 1892-95, which were the first full and free discussions between British churches since the Savoy conference between the bishops and Richard Baxter and the Puritans, he would have realized how immense is the distance which we have traveled towards Christian unity in the generations which have passed since those notable Grindelwald discussions.

If he had been present at those eventful and epoch-making discussions at Lambeth between the continuation committee of the Lambeth conference and the corresponding body elected by the Federal Council of the Evangelical churches in Britain, he would not have written so slightingly of the present movement towards Christian unity.

Could Dr. Barton only have joined in the great missionary conference at Jerusalem presided over by Dr. William Temple, archbishop of York, and the successor to Dr. Brent by election at the continuation committee last year when Dr. Temple accepted the position of president of the World conference of faith and order, he would have been moved to speak with profound gratitude to Almighty God for the way in which he is leading the churches in their endeavor to overcome the heritage of divisions which has come down to us through the ages.

Finally, if Dr. Barton had attended the continuation committee of the faith and order conference held in Maloja last August and had listened to the discussions on reunion in India, he would have realized how important was the contribution to the solution of this great question in the east that has come from the work done, and the spirit engendered at the Lausanne conference.

The reputation of that great Christian, Bishop Brent, will survive the ill-informed and superficial criticism of Dr. Barton. That golden tongue which thrilled the assembly in the cathedral at Lausanne on the opening day of the conference is silenced in time and cannot now reply to this attack, but it will sound through eternity gratitude to God for what his spirit accomplished in the conference of 1927. Dr. Barton must surely have been the only member of the Lausanne conference listening to that memorable sermon in the great cathedral who wondered "just how clear a vision Bishop Brent really had of the kind of union that might prove the perfect and acceptable will of God." Most of us realized that Bishop Brent was not seeking to dictate any special scheme, but approached this problem seeking to know what was the will of God, and urging the church to wait upon him in prayer for guidance as to the right kind of union. "We come here," he said, "not for controversy, but for conference." Dr. Barton has his own views as to the right kind of union. They may possibly differ from those to which the church will be led by the divine spirit. Modesty in approach to so great a question would be an addition to Dr. Barton's obvious gifts and graces.

His sneer at Archbishop Germanos when he describes him as having "sat down and wept" is not a kind or helpful remark in such an article. The statement that "hell broke loose" when Dr. Adams Brown sent in his report suggesting that some form of inter-communion should be adopted, is a use of language that is utterly unjustifiable in a discussion of grave issues that concern the future of the church of Christ.

The sanest sentence in the whole of this long article of Dr. Barton's is contained in the words: "Our best efforts to promote future unity now may not only be subversive of all present unity but may actually retard the ultimate unity of the whole church. We cannot even guess what that unity will be like, or even what is desirable." These are wise words but they only emphasize the unworthiness of his criticisms of Bishop Brent's sermon in Lausanne cathedral and show how unnecessary is his own expression of doubt as to the kind of union that Bishop

Brent had in view in that sermon. It was union according to the will of our Lord, and none of us can get beyond that as a possible ideal.

Dr. Barton's statement with regard to Bishop Brent that "he was an extreme high churchman, who, so far as I could discover, never thought the problem through, and never reconciled his deep passion for church union with his unalterable loyalty to the Episcopal church," contains about as much contradiction of facts as it would be possible to pack into a sentence. Bishop Brent was only a high churchman in the sense that the prisoner of the inquisition in Rome was a high churchman, whose epitaph, scratched by his own hand on his prison wall, was found in 1870 when Rome was taken: "Blessed Jesus, they cannot cast me out of thy true church." To say that Bishop Brent "never reconciled his passion for church union with his unalterable loyalty to the Episcopal church," is to make a statement contradicted by the bishop's whole life record. His fellow churchmen who took a narrower view of ecclesiastical matters than he did found much to criticize in the way in which he subordinated his loyalties to the Episcopal church to his great mission to promote the union of Christendom.

It is to be regretted that Dr. Barton's immense influence should be used to belittle the work done at Lausanne. In any case it is deplorable that such a prominent leader of the American churches should write of such a memorable gathering in the history of the church in this spirit of cheap jibing and sneering at some of the best men whom God has given to the church of this generation. "Mockery is the fume of little hearts," and it ill becomes those who are seeking to advance the kingdom of God and who were privileged to take part in such a memorable gathering as that of the world conference of faith and order at Lausanne in 1927.

If we study *sub specie eternitatis* the work done and the advance towards Christian unity achieved at Lausanne being maintained and increased by the continuation committee of the world conference of faith and order, we shall justly condemn such superficial sneers at this great work of God. We shall get on with our task assured that God is with us and that therefore it matters not who is against us. We shall say to our critics, whether of the vatican or of its extreme opponents, what Nehemiah, when he was rebuilding the temple, said in reply to the mockery of Sanballat, Tobiah and Geshem, "We are doing a great work; why should the work cease while we leave it and come down to you?"

London, England. HENRY LUNN.

Was Lausanne a Failure?

EDITOR THE CHRISTIAN CENTURY:

SIR: My attention has been called to Dr. Barton's article on the Lausanne conference which appeared in a recent issue of The Christian Century. May I have sufficient space to comment on three points in his statement?

First, his reference to the joint communion service in the cathedral at Lausanne. Dr. Barton contends that it is futile for those of us who are separated by no fundamental questions of principle to delay further action in the question of church unity until our high Anglican brethren are willing to join with the rest of us in the eucharist. Yet the one thing done at Lausanne in the spirit of Dr. Barton's plan—namely, its joint celebration of the eucharist, in which all should participate who could do so conscientiously—he criticized and refused to join.

Second, Doctor Barton compares the delegates at Lausanne with the fathers at Nicaea, to the marked disadvantage of the latter, and declares that if we had so desired, we could have formulated a better creed than they did. Apparently he has overlooked the fact that this is exactly what we accomplished. Of course the findings at Lausanne were not to be enforced by law, as was the case at Nicaea, nor were those who rejected them to be stigmatized as heretical. But surely no Protestant loyal to the principle of freedom of conscience in matters of spiritual interpretation would blame the Lausanne delegates for not making their action at Lausanne legally binding. They made a brief statement of our common Christian belief and shaped it as a message to the world. This statement was unanimously adopted, and afterwards reaffirmed at Jerusalem without the change of a word, as being satisfactory not only to the western churches at Lausanne, but to those of the missionary field. If that statement is not a creed, I do not know what is. Yet Doctor Barton seems to be unaware that anything of the kind occurred.

Third, his references to the Eastern Orthodox churches are best forgotten. The personal contacts established between our Protestant and Anglican brethren and such eastern leaders as Germanos, Zankov, Irenee, Arsenien and many others of their persuasion, have been and are peculiarly helpful toward mutual understanding and appreciation. The importance of fraternal intercourse with a great branch of the church universal which contains nearly one third of her total membership should be clear to all who survey the whole question of Christian fellowship with unprejudiced vision.

Whatever may have been the past shortcomings of the eastern churches (and heaven knows we have need to recall our own!), when their present needs and possibilities are considered, they evoke in many of us a more generous measure of sympathy than that which Doctor Barton manifests. Besides, the eastern churches have been divinely signalized in our age by persecution and martyrdom. What other body of Christians dwelling in civilized lands, if we except China, has endured the cross as our eastern brethren have endured it? Nevertheless, they have not surrendered the faith they hold with conspicuous simplicity and fervor.

I cannot help hoping that when Dr. Barton reconsiders what happened at Lausanne in the spirit of these friendly suggestions, he will be led to a somewhat more cheerful view of what occurred.

Brooklyn, N. Y. S. PARKES CADMAN.

Dr. Barton's Reply

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with sincere interest the two replies to my first article on Lausanne, one by Sir Henry Lunn and the other by Dr. Cadman. I appreciate the opportunity of comment upon them.

Sir Henry Lunn was one of the worthily conspicuous men at the conference. He and I served together upon a drafting committee. Our report was about as bad as the others, but neither he nor I did anything to make it worse. I do not have available for my use his vocabulary of ungracious epithets and adjectives, and if I had I would not use them; for he no more deserves them at my hand than I deserve them at his. I appreciate his classifying me with the fundamentalists of the southern states; I will cherish that compliment for use when my orthodoxy is called in question. I appreciate also his reference to my youth, and acknowledge the justice of the compliment. As for his reference to my allusion to the devil, that is a very inexpensive method of refutation; I could have expected something better from Sir Henry. But since he has suggested that the devil and I appear to have been in company since Lausanne, I may remind him that I took pains to phrase my statement about the devil in language which would turn the point of precisely his retort; I thought some one would say what he has said, but I did not expect so banal a reply from so able a man as Sir Henry. Let it be remarked, therefore, that I said that the devil would be there and that I should be there: I was careful not to say that we were going together, and as a matter of fact the devil found company he preferred to mine. And I did not know what became of him after adjournment till I read Sir Henry's list of uncomplimentary words. Sir Henry is a man of ability and high character; he can do better, and should do so.

Largely his article is made up of a list of places where he has been and I have not, and meetings which he has attended from which I was absent. This doubtless is my misfortune; if I had

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known Sir Henry was to be there, I should have counted it a privilege to be present, even as I am the more glad to have been at Lausanne on his account. And if I remember correctly it is Lausanne, and neither Jerusalem nor Stockholm, we are discussing.

I am glad of all the good things Sir Henry says about Bishop Brent; I accept them all and will add as many more. Nor will I modify one word that I have said about him; it is the truth, kindly spoken and for a constructive purpose.

It is unfortunate that the method of Sir Henry's paper does not admit of a logical reply, for his is not that kind of a paper, and I am not well qualified to answer in intemperate invective. When he uses such words as "jibing," "sneering," "mockery" and so on, he is quite safe so far as any reply from me is concerned. But if he should care to modify his vocabulary and use such language as is customary in discussions of this character, I shall be very glad to listen to his arguments and answer them if I can. To just one of his bits of uncomplimentary rhetoric I must make a moment's reply. He says:

"His sneer at Archbishop Germanos when he describes him as having 'sat down and wept' is not a kind or helpful remark in such an article."

There is no courteous reply that I could make to Sir Henry's use of the word "sneer." It must go with his others to their own place. To me it was a profoundly moving sight to see Archbishop Germanos descend from the platform, take a seat opposite my own, bow his head on the back of the seat in front, and weep. What he had done had been done from a profound sense of duty, and no man's heart who witnessed the incident was more deeply moved than my own. My statement was both a kind and helpful one, and utterly truthful. And I do not think that any of those three adjectives could be applied to Sir Henry's sentence quoted above.

Dr. Cadman's paper is very different. I count him one of my truest friends, and he rarely says a word with which I do not heartily agree. But I think he is mistaken in a part of what he says about my article. I am aware that some of the best men at Lausanne were favorably impressed by the communion service; I think I said so in my first article. Does Dr. Cadman remember that Peter Ainslie, on the platform of the Aula, turned to Bishop Brent and publicly addressing him as he sat in the chair, besought him most earnestly to arrange for a service in which the whole conference might meet around the Lord's table? Well, he did. And Ainslie waited about two days and then personally mentioned the matter to Bishop Brent, who made a polite and evasive reply and passed on. And then there was announced a communion service to which those might go who desired; and the service was something very different from what Peter Ainslie asked for. I do not care to repeat what I said about it, but I do not wish any one to forget that I said what I said; and I almost think that if my honored friend Dr. Cadman knew the whole story he would not wholly disagree with me; but he is and shall be his own spokesman. What I have written I have written.

Dr. Cadman refers to my statement that the conference at Lausanne could have made a better creed than the council at Nicaea; and he places me in his debt by reminding me that it did. And he is quite right in declaring that no loyal Protestant would desire to make any such creed binding; certainly I would not. I was not unaware of the content of that section of the report. If Dr. Cadman thinks it proves that the conference was as well composed as I said it was, I am very glad.

In his third point, however, I think he is not quite so felicitous or convincing. He makes kindly reference to four individual members of the eastern church, and I presume I met about as many of them as he did and liked them as well. He tells how large that church is; I think I had been informed of its size. And he says that some of the eastern churches have suffered persecution and have held their faith. For this he honors them and I honor them. If he will write out what he counts a just tribute to their heroism, I authorize him in advance to sign my name to it with his own. But I had the impression we were not discussing their personal qualities or their numbers or their persecutions but their possible place and influence in a plan of church union.

I hope Sir Henry will do himself the justice to write an article in better temper. My two articles were written with serious purpose and a deliberate intent to invite discussion of two or three important questions which the Lausanne conference makes prominent and of immediate concern. I am hoping that some one will do me the honor to attack those main and vital questions. I would prefer not to discuss the minor points, and certainly not to exchange personalities.

And now I should like to add that, far from being pessimistic about church union, I think I am one of the most sincere believers in it; and I have some confidence that my method of bringing into discussions some rather unpromising methods and my suggestions concerning a more excellent way will really accomplish good. A reading of these two articles gives me much encouragement.

Vanderbilt University, Nashville, Tenn. WILLIAM E. BARTON.

Presbyterians vs. Presbytery

EDITOR OF THE CHRISTIAN CENTURY:

SIR: Apple Creek is a village of 382 in a good farming section of Ohio. The village supported three churches and three resident ministers for many years. After the war higher living prices and diminishing farm returns made the pressure too great and only one of the three, the Reformed, could manage to keep a minister. The Presbyterians were served by an absentee professor, the Methodists as an outpoint of a circuit. None was succeeding. Church life was at a low ebb. In May, 1926, the Methodist and Presbyterian churches joined forces as a federation. They agreed to ask the Methodist conference to assign a minister and to use the Presbyterian property.

The movement was a success from the start. It captured the minds of the people. A new spirit prevailed. Numbers increased, finances were easily managed, the young people were attracted in large numbers. Everyone was happy. Not quite all. A small minority of Presbyterians held out. They were encouraged by the Wooster presbytery, which set itself from the first to oppose the union. In December, 1927, the Methodists were ordered by the Wooster presbytery to get out of all Presbyterian property, church and manse. The following Sunday the whole United church withdrew. This included every Presbyterian trustee, five of eight elders, 31 out of 38 members of the missionary society, and two-thirds of the Presbyterian membership. The minority at once called a minister, a young man from Moody Bible institute. He had previously served a short pastorate in the Continuing Presbyterian church of Canada. With the help of Presbyterians outside the community they gave him $1,200 and manse.

In its new home the United church made constant gains. The pastor's salary was twice advanced and is now $2400 and parsonage. The church school has increased each year from the first. One hundred and thirty members have been received and a class of 40 will be admitted next Easter. In every way that one can measure success the church is succeeding. The people are happy. The United church Presbyterians are still a very high order of Presbyterians although their presbytery has disowned them and refused to recognize their missionary society. They still receive members, the elders administer the communion. They send benevolence money to their denominational headquarters. They have an equal voice in all United church matters. Recently a Federated church roll has been approved and in the future members may be received in the United church without joining either the Methodist or Presbyterian roll.

The church has given good support to its pastor, who has served from the first and will begin the fifth year in May with the best of promise. When others in all the churches will put kingdom interests first, as did these Presbyterians, a new day will dawn on rural America.

Apple Creek, O. J. W. CLELAND.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Bishop Charles P. Anderson Dies After Severe 10-Day Illness

As this issue goes to press word comes of the death of Bishop Charles P. Anderson, presiding bishop of the Episcopal church. His death occurred at his home in Chicago where he had lain, in a semi-delirious condition, since the severe heart attack which prostrated him on Jan. 14. Bishop Anderson had suffered from heart trouble for the past two years. Further details of his death will appear in our next issue.

Booth Estate Must Give Up Salvation Army Assets

Executors of the late Gen. Bramwell Booth, former Salvation army head, were ordered, on Jan. 21, by the chancery court, to turn over to General Higgins, who now heads the army, army property, which is valued at a million pounds. The property which had been sequestrated by the Booth family pending outcome of the litigation which General Higgins started because of General Booth's disposition of Salvation army assets as a family trust, consists mainly of real estate, buildings, halls and shelters. American Salvation army property, which is administered by a vested board of five trustees, is not affected.

Dr. George Alexander Celebrates 60th Year as Pastor

When, 60 years ago, Rev. George Alexander assumed his first pastorate at the Presbyterian church of Schenectady, N. Y., which had at that time but 17 members, he was told by his physicians that he had but one or two years to live. He served that church for 15 years, then was called to New York city, where he took over the leadership of the University Place church, which later was merged into First Presbyterian church, of which he became senior pastor. Two weeks ago, Dr. Alexander and his congregation at First church celebrated his 60th anniversary as a preacher. Dr. Alexander, now 86 years of age, was paid high tribute by his two associates, Rev. J. V. Moldenhawer and Rev. P. P. Elliott, and by former governor Charles S. Whitman, who spoke in behalf of the congregation. Dr. Alexander preached on the meaning of the ministry as taken from St. Paul, calling it "a service to Christ, to the gospel and to men." He said the greatest evil that could befall a church would be to have an unfaithful minister, "unfaithful to his Lord, to his gospel and to his people." Monetary rewards in life are to be decried, he said, recalling that he had heard that young people were going into Wall street to make a "pile of money quickly." "I hope that this is not so," he declared. He continued: "We hear that the church is decadent, that religion is dying, that the pulpit power is lessening. Do not believe these things. Never has the word of our Lord been more widespread than today." He closed his sermon with the testimony that if he were beginning over again he would not choose any other profession but that of being "a fisher of men." Dr. Alexander keeps office hours almost every day in the parish house of the church. He always presides at the Sunday morning service and in the evening sits in a pew, as Dr. Elliott, his associate, preaches. He still makes pastoral calls. Dr. Alexander is president of the council of New York university.

Famous Washington Church Taken Over by U. S. Government

Metropolitan Memorial Methodist church, Washington, D. C., has been taken over by the federal government, its site being within the zone now in process of

British Table Talk

London, January 14.

Getting the War Off Their Minds

THE literature of the present hour has one startling and unexpected feature. Writer after writer in drama and in fiction, from Germany and France and Britain, is trying to shake off the war with its inhibiting powers from his mind. The title of one of these books is significant: "Goodbye to All That!" Before these writers can get on with their imaginative work they must make outward that inward life of terror and loathing. They are doing the act which corresponds to confession. They are like the psalmist when he cried: "When I kept silence my bones waxed old through my roaring all the day long." They are breaking the silence to find release for their powers. One most admirable writer told me that all who had passed through the terrors of the war felt the same necessity. "Why ten years afterwards?" I inquired; but there seemed no reason for the period. For the poem which will immortalize the war we may have to wait not ten, but a hundred years. When Thomas Hardy wrote "The Dynasts," almost a hundred years had passed since the downfall of Napoleon. For the present, it would be well to expect still more of these books, in which the imaginative mind seeks to purge itself of perilous stuff.

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The British Answer to the French Note

Before this number of The Christian Century is read the naval conference will be in full session. It is well, however, to put on record in what terms the British government has answered the somewhat critical and unpromising French document. Here are the main points: 1. It would be unwise for the parties in the conference to entrench themselves beforehand in positions from which they could not recede. 2. The British government places considerable trust in the fact that 56 countries have declared their intention to renounce war. If something is not done to reduce armaments after that, "public expectations will be disappointed"—a very mild understatement. There are in addition to be remembered the covenant of the league, the quadruple treaty relating to the Pacific, Locarno and the "optional clause." If something is not done, the old competition will be restarted. 3. There need be no clash of loyalties between observance of the pact of Paris and the covenant of the league. 4. The British proposals already provide for a very considerable reduction in the strength of the British combatant vessels. The British government agree that the problems of land, sea and air disarmament are closely related but do not see why they should be considered simultaneously. 5. In regard to the proposal for an understanding between the Mediterranean powers, facilities already exist for joint consultation, but his majesty's government would be glad to exchange views on the subject with the powers concerned. In addition to these declarations it must be noted that Mr. Alexander said on Friday that the admiralty had been persuaded that the British empire would be safe with 50 cruisers instead of 70. The policy for which the government stands is a very considerable reduction by all the nations concerned in all categories from capital ships to submarines.

* * *

A Method in Pastoral Visitation

"The late Dr. J. H. Jowett, many years ago, told me," writes the Rev. John Loosmore, "a beautiful story of the late Rev. Mark Guy Pearse. Once when they were talking about their work, Pearse mentioned his visitation of the sick among the poor folk around St. James's hall, Piccadilly, where he and Hugh Price Hughes did such magnificent things, and he referred to those who were bedridden and incurable. 'What do you say to such?' asked the younger man, Jowett. 'Oh, sometimes I say nothing. I just draw a little sketch for them to look at day by day,' answered Pearse. 'What sort of sketch?' pursued Jowett. By way of answer he took a half-sheet of notepaper and skilfully made a pencil drawing of a late, cloudy afternoon in December. The moorland and the wide valley, with its few leafless trees, were in deep shade, and the sky was heavy with dark, lowering clouds. In the center of the lonely and desolate scene a solitary rook wearily winged its way home after its day's labors. Underneath the drawing Mark Guy Pearse wrote the words 'Going home.' 'Something of this sort,' he said, as he handed Jowett the little drawing. That clever sketch was cherished by Jowett until the end, when he 'went home.' It was kept in a place of honor on his mantelpiece."

* * *

And So Forth

One of the most terrible gales in living memory swept over the south of England on Sunday night. Among the losses were the 23 men on a naval tug which sank in the channel off the French coast. . . . At the birthday dinner of the St. Martin's Review, Major Astor, who presided, said: "The best seller today was still the New Testament. Journalism at its best was the outlet for the human spirit, and compared favorably with any form of art or science.

(*Continued on page* 190)

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being developed for parks and public buildings. The congregation has the privilege of occupying the building for one year. The edifice was dedicated in 1869. Among the prominent men who attended services at Metropolitan were President Grant, Vice-President Schuyler Colfax, Chief Justice Salmon P. Chase and President McKinley.

A Church Merger in Syracuse, N. Y.

The Danforth Congregational and South Salina Christian church of Syracuse, N. Y., have voted to form the Danforth United church. Rev. Archie B. Bedford, former pastor of South Salina church, will serve the United church as pastor. Danforth

Ohio Visualizes a United Church

Cleveland, O., January 25.

ALTHOUGH January is no time for joy-riding, and Columbus is a particularly uninspiring winter resort, some 3400 people paid a registration fee of three dollars to participate in a celebration of the 1900th anniversary of Pentecost held under the auspices of the Ohio council of churches from Jan. 20 to Jan. 24. The largest group was enrolled in the eleventh annual pastors' convention of Ohio, which included one-third of the active ministers of the state, but there were also statewide gatherings of the laymen, the women and youth.

Through a multitude of meetings there ran but a single theme—Christian unity. For five days the vision of a united church was held before the imagination of the Protestant leaders of Ohio. Denominational divisions were transcended; this vast throng of church people felt themselves to be truly the members of one body. The speeches may be forgotten but these larger loyalties to the church universal promise to become a habit.

Nerve and Borrowed Money

Behind the great gathering in Columbus there lies a fascinating history. The Interchurch world movement conducted the first Ohio pastors' convention in 1920—and paid the fare of all the ministers. When the Interchurch movement expired a few months later it bequeathed to the churches of the state an incomplete set of rural surveys. The Ohio council of churches was organized to finish this task. The first and only secretary has been Rev. B. F. Lamb, a Methodist minister who took his professional training in sociology rather than theology. Mr. Lamb provided the vision and the courage to go forward, while a small group of laymen extended to the infant organization the use of their credit. The Ohio council of churches was founded on nerve and borrowed money—and it still has both its courage and some of its debts!

The most pressing problem which confronted the Ohio churches at that time was the elimination of denominational competition in the smaller places. The Ohio council of churches has met this situation by first finding the facts, then calling them to the attention of the churches, and finally acting as impartial chairman whenever the people of a community express a wish for some sort of church union. As a result, there are today some fifty consolidated churches of one sort or another in the state.

Fostering Cooperation

The larger purpose of the Ohio council of churches is to create an atmosphere in which it is easy for the various denominations to work together. An effective agency towards this end is the Ohio Christian News, a four-page newspaper with a circulation of 11,000 copies, which is published twice a month and sent to all the ministers and many of the influential laymen of the state. Every instance of either church union or interdenominational cooperation is played up for all it is worth in its pages. The pastor who merges two organizations gets his picture in the paper, and becomes something of a hero.

The annual pastors' convention has been a second device for promoting good will and interdenominational fellowship. Every January the ministers have a chance to hear men of prominence from outside the state, to discuss all manner of topics, and to become acquainted with men of other denominations. The aim has been to give the pastors the sort of "good time" which they would appreciate. More recently simultaneous gatherings for the laymen, the women and youth have been added.

Because of this ten years of fellowship, it seemed entirely fitting to celebrate the anniversary of Pentecost with a discussion of Christian unity—only the desire of the men seemed to run ahead of the language of the program. The attitude of the group was "We already have Christian unity in Ohio; what we desire is organic church union!"

Especially marked was this spirit in the discussion groups into which the convention divided on a number of occasions. The aim of these less formal gatherings was to explore the possibilities of Christian union. One morning was given to the consideration of the relation between Christian unity and religious education, the attitude of youth toward the church, moral problems, social questions and so on. The findings of each group ran something like this: "If we had a united church, we could then do so and so!" Another morning was given to consideration of the problems of church union in the various types of communities. Thus did both ministers and laymen peer into the promised land of a united church.

Distinguished Speakers

Light and leading was offered by a distinguished platform. The keynote was set on the first night by two visitors from Canada, Dr. George C. Pidgeon and Dr. James Endicott, who told of the organization and the successful functioning of the United Church of Canada. Reinhold Niebuhr argued that union need not mean uniformity, and that there must be room in the united church for both the venturesome experimenter and the orthodox theologian. According to Peter Ainslie we have gotten further toward international peace than toward church union, but the secret in both instances is to trust one another. "The ecclesiastical mind is timid; the laymen

(*Continued on next page*)

church has been without a pastor for several months. The first services of the new church were held Jan. 5, in the Danforth church building.

Death of Dr. Stanley White, Presbyterian Churchman

Rev. Stanley White, former secretary of the Presbyterian board of foreign missions, died Jan. 21 at his home in New York, at the age of 67. Dr. White was ordained as a Presbyterian minister in 1888, and soon after his ordination became pastor of the Hillside Presbyterian church, Orange, N. J., which he had organized and which he served until 1907. He then became one of the secretaries of the for-

OHIO VISUALIZES A UNITED CHURCH

(Continued from preceding page-

must take the initiative," said Frank G. Coffin. Bishop McConnell warned the convention that there could be no compulsion in a united church. Union must be a voluntary matter. Fred B. Smith declared that any church which arranged its program without taking into account other churches "was an outlaw." Bishop McDowell set the scene for the communion service by picturing the first Pentecost as the fruit of much expectancy and then declaring that what the church of today lacks is the spirit of expectation. Dr. F. W. Norwood, of London, closed the convention with a definition of Christian unity: "When we look unto God and touch Christ, then we have real unity!"

But there were lighter moments. Jesse M. Bader told the ministers that anyone who claimed to worship by listening to a radio sermon was like a young man who talked to his girl over the telephone instead of going to see her.

The most spectacular feature of the gathering was the pageant, "The Church Triumphant," in which 1200 people participated, and which was repeated four times during the week in the largest auditorium of the city. The story of the church from the day of Pentecost until now was depicted in a most colorful fashion. In a scene illustrating the problems of the future General Sherman's remark "War is hell!" was presented quite literally. Mars was a giant who brandished a sword and shouted "I kill, kill, kill," while all about him swarmed a brood of little devils.

Two Thousand at Communion

The largest day-time gathering of the convention was the communion service on Friday morning, when some 2000 people bowed together before the Lord's table. The officiating clergyman was Dr. William Oxley Thompson, former president of Ohio State university, who was assisted by ministers from eight denominations.

The pastors' convention took advanced ground in several of the resolutions which were passed. The legislature was asked to repeal Ohio's anti-syndicalist law, which was passed in war time but under which there have been several recent convictions. There was some opposition, but the motion carried by a safe majority. In the discussion on the disarmament conference one man expressed fear that an embargo on arms might interfere with the sport of squirrel shooting, while another was alarmed lest we be compelled to take the machine guns off the coast guard vessels that chase rum-runners, but it was voted almost unanimously to cable the American delegates in London that the convention "endorses the Paris pact and every effort toward total disarmament."

For several years it has been the custom of the pastors' convention to recommend the merging of the Ohio council of religious education with the Ohio council of churches. The desire of the ministers is that there be but one interchurch organization operating in Ohio.

Can a large group of people spend four days nourishing the dream of a united church, and then relapse once more into a sectarian attitude toward life? Some men with compartment minds can manage such a trick, but in Ohio it is becoming easier for churches to cooperate than for them to compete. Church union is in the air.

As yet Ohio has the most effective council of churches and the largest pastors' convention of any state, but it is worthy of note that interested observers from New York and Pennsylvania were in attendance at the meeting in Columbus.

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eign mission board, in which field he served until 1925, when he was compelled to give up the work because of a paralytic stroke. Since that time he had not been in good health.

Special Correspondence from the Southwest

Waco, Texas, January 13.

THIS is open forum season in Texas, and according to the eminent speakers, who hail mostly from the north, only one state in the union surpasses Texas in the number of these institutions. There are almost as many in Texas as there are large cities. Dr. Herbert L. Willett of Chicago opened the series of addresses in the Waco forum this year and marked interest has been shown in the enterprise, which has been fostered by Rabbi Wolfe Macht.

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University Church Workers Elect Purdue Man President

At the recent session of the Conference of church workers in universities in the north central region, H. D. Bollinger of

Vesper Services Prosper

Another community-wide institution here is the Sunday vesper service inaugurated by Dr. William C. Burton in the Central Presbyterian church. Dr. Burton, educated in Columbia university and at one time assistant to Dr. S. Parkes Cadman, is a vigorous progressive. In Dallas at the Highland Park Methodist church, which ministers to Southern Methodist university, the pastor, Dr. Humphrey Lee, maintains a successful Sunday vesper service, which is broadcast regularly over KRLD, a Dallas station.

* * *

Organize Society for Biblical Research

Still another movement of interest beyond a single sect was the organization during the holidays of a society for biblical research. While the initial meeting apparently made its chief appeal to college and seminary teachers, it aspires to a more popular support. Dr. C. M. Bishop, formerly president of Southwestern university, now professor in Southern Methodist university, is the first president.

* * *

Troubles of "The Miracle"

From Milwaukee "The Miracle" came to Dallas, where it was staged in the Fair Park auditorium. Morris Gest, its creator, was taken ill and had to return to New York. Although local citizens had underwritten its present presentation in the Texas metropolis and it grossed approximately $70,000, the play suffered the misfortune to be tied up with writs of attachment sent down from Milwaukee. Upon the completion of a five-day run in Dallas, the company broke up, some returning to New York on a sumptuous special train, others motoring to California, but the local singers and supernumeraries must await the payment of their salaries under considerable irritation. Thus a shadow lingers over what has otherwise been heralded as an extraordinary response to religious art.

* * *

Celebrating Pentecost Without a Row

Promotive of the 1900th anniversary of Pentecost, the state evangelistic conference for the Christian brotherhood has just concluded an enthusiastic session. By one who attended the meetings this characterization is given: "There were no unchristian dissensions, no accentuation of differences, no opinionated groups or individuals, and no allusion to any school of religious thought among us. There were no philosophical logomachies or striving about mere words to no purpose, but a frank discussion of programs, ways, means and methods as relates to God's plan for his people. It had a semblance of the 'one accord' for which souls have prayed and for which Christian statesmen have dared to unsheathe the Spirit's sword."

(*Continued on next page*)

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the Wesley foundation at Purdue university was elected president of the organization. The central region includes church workers at state and independent institutions in the states of Ohio, West Virginia, Michigan, Indiana, Wisconsin, Illinois, Minnesota, Iowa, Missouri, North Dakota, South Dakota, Nebraska, Kansas, Colorado, Wyoming, and New Mexico. Mr. Bollinger presented a paper at the conference which provoked considerable discussion on the subject, "What is the Job of the University Pastor?" He has served as minister for students at Purdue for the past six years.

SOUTHWEST CORRESPONDENCE

(Continued from preceding page)

And So Forth

The unprecedented cold weather, sending the mercury below zero in Texas for the first time in 30 years, has brought an appalling amount of human suffering as well as the death of live stock and the loss of vast quantities of fruits and vegetables in the lower sections of the state. A bright spot has been the generous response of the people to the call of relief. In Waco, for example, in addition to the goodly sum included in the city's $90,000 community chest, in one day over $5,000 in cash was contributed by citizens to meet the emergency, and throughout the state the spirit has been the same. . . . Lutheran college, at Seguin, supported by 50,000 Lutherans in Texas, is rejoicing over the completion of four new buildings, including a much-needed dormitory for women. . . . First Presbyterian church, Dallas, is at this time attracting large crowds through the preaching of Gipsy Smith, jr. Dr. William Anderson, jr., succeeded Dr. William Anderson, sr., in the pastorate of this church upon his father's death more than a dozen years ago. . . . Much interest attaches to the visit of Dr. Curtis Lee Laws, editor of the Watchman-Examiner, New York, who will deliver lectures at Marshall, Waco, Abilene, Dallas, Marlin and El Paso during his two months stay in Texas. Another eminent Baptist whose visit to Texas is being hailed with pleasure is Dr. J. B. Lawrence, of Atlanta, Ga., formerly of Kansas City, the newly elected executive secretary of the Southern Baptist home mission board, who comes especially to consult with reference to the extension of missions among the Mexicans. The peons continue to swarm across the border, both through the ports of entry and as "wetbacks" across the river, where the border patrol does not function well. . . . A notable address over radio recently was that by Rabbi Leftowich of Dallas on "Ten Years of the League of Nations." . . . Southern Baptists are rejoicing over the gift of $500,000 to their Ministerial Relief and Annuity board, Dallas, by John D. Rockefeller, bringing his total gifts to this board up to a total of $1,000,000. Dr. Thomas J. Watts is the executive secretary. . . . Good news for Texas Baptists is contained in the announcement that a gift of $80,000 has just accrued to Howard Payne college, Brownwood, half of it from J. A. Walker, who has offered another $40,000 on condition that a similar amount be raised. . . . In Methodist circles grief is expressed over the passing of Dr. W. F. Andrews, pastor at Huntsville. . . . Bishop E. D. Mouzon is conducting a revival in the First Methodist church, Houston. . . . From the number of conferences, district and state, being held by the Methodist forces of Texas, it is very evident that evangelism is to receive strong emphasis during 1930.

JOSEPH MARTIN DAWSON.

Reformed Church Favors Merger With Presbyterians

At a meeting of the "permanent committee on closer relations with other churches" of the Reformed Church in America, held in New York city Jan. 22, a resolution favoring the merger of the church with the Presbyterian Church in the United States of America was adopted. Rev. Malcolm J. MacLeod, pastor of the Collegiate Church of St. Nicholas, where the meetings were held, and also former president of the general synod of the Reformed church, made public the resolution, which reads: "Resolved, that it is the sentiment of this committee that the union between

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NOTE TO MINISTERS
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the Reformed Church in America and the Presbyterian Church in the United States of America is desirable provided substantial unanimity of all sections of the church can be obtained. It is planned that conferences shall be held throughout the church to ascertain the mind of its members, and the committee will report at the next convention of the general synod in Asbury Park, N. J., in June." Although the committee on closer relations of the Reformed church reported favorably both at the last general synod and at this recent meeting, there is reported to be considerable opposition to the merger in some sections of the country, especially in the middle west. There have also been proposals for merging the Presbyterian Church in the United States of America with the United Presbyterian church and bringing together the north and south branches of the former body. Overtures have also been made by the Presbyterian church with the Methodist Episcopal and Protestant Episcopal churches, and a committee representing these three denominations is to meet at Atlantic City in June.

Negroes Honored by Harmon Foundation For Distinguished Achievements

The biennial award in recognition of constructive service for better race relations offered by the Harmon foundation, with the cooperation of the commission on race relations of the Federal council, has been accorded to Robert R. Moton, principal of Tuskegee institute, whose latest contribution to the cause of better racial understanding is his book, "What the Negro Thinks." The award consists of a gold medal and $1,000. Dr. Moton is the first colored man to receive this distinction. Other awards offered by the foundation were made in the fields of education, science, business, literature, music, fine arts and religious service. In the field of religious service, the awards were conferred upon Bishop Robert E. Jones, of New Orleans, a bishop of the Methodist church and founder of the Gulf Side chautauqua and assembly, which serves a district of more than four million Negro people; and to A. Clayton Powell, pastor of the Abyssinian Baptist church, New York, which has recently built and paid for a new edifice at a cost of nearly $400,000.

Dr. Norwood Honors Memory of Henry Ward Beecher

Rev. F. W. Norwood, of City temple, London, who has been touring America,

BRITISH TABLE TALK

(*Continued from page* 185)

Cynics might say that the church had shown more aptitude for journalism than Fleet street had for religion, but he thought that a glance at daily newspapers really showed that increasing encouragement was offered to writers on religious subjects and from the religious standpoint." . . . The troubles in the liberal party are breaking out again. Lord Grey has declared his unwillingness to fight under the banner of Mr. Lloyd George, and has pointed out his lack of sympathy with the policy on which Mr. Lloyd George fought at the election. Meanwhile Lord Rothermere is calling the liberals to join with the conservatives in fighting socialism. . . . The liberals in the house of commons will use their utmost endeavors to secure for the commissioners under the coal mines bill the power to *compel* the coal owners to amalgamate their concerns where that is considered necessary. . . . My friend, Mr. Belden of Whitefield's, has been calling together temperance reformers to initiate an education policy which is to lead the people of this country to understand and work for prohibition. . . . The Protestant boys in an Irish town—or was it South London?—had played the Catholics at football and won, whereupon the captain remarked: "There'll be sore hearts in the vatican tonight."

* * *

Mr. Thomas and Unemployment

The roll of the unemployed does not grow less, and there is a growing impatience with the failure of this government so far to do much better than the previous one. Mr. Thomas has, however, been able to announce an important declaration from the great banks of this country. They have declared through him their readiness to intensify a policy of assisting the rationalization of industry. What this amounts to in detail is not yet made clear. It is still hoped that the government will lift this whole question out of the range of party politics, and make it a national concern. No party has any glory to make out of it; they can very well consent to pool their resources and seek for a rational policy to end this open sore of our nation.

EDWARD SHILLITO.

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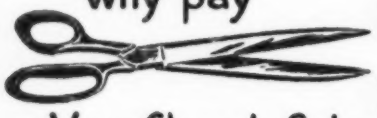
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laid a wreath of English laurel on the statue of Henry Ward Beecher at Plymouth church, Brooklyn, where Dr. Beecher ministered for 40 years. The wreath was laid in respect to the memory of the famous preacher whose speaking tour in Great Britain during the period of the American civil war had a pronounced influence in turning the tide of British sentiment in favor of the anti-slavery cause in America. In laying the wreath, Dr. Norwood said: "As a moderator-elect of the Congregational union of England and Wales; as a successor to Joseph Parker, contemporary and famous preacher and life-long friend of Henry Ward Beecher; as a lover of human freedom, devoted with you all to the deliverance of mankind from the bondage of war as Beecher was devoted to the deliverance of the Negro from economic slavery, with reverence and with pride, I lay this tribute at the feet of a valiant champion and a truly good man."

Plans for This Year's Mexican Seminar

"The Seminar in Mexico" described by its founder and director, Hubert C. Herring, as a "cooperative study of Mexican life and culture," holds its fifth annual session in Mexico City July 5-25. The seminar is the chief enterprise of the newly organized Committee on cultural relations with Latin-America whose membership comprises leading Catholics, Protestants and Jews. The seminar includes each year outstanding educators, religious leaders, editors and representatives of many professions and businesses. The three weeks' sessions in Mexico give the opportunity for this carefully selected group of influential citizens from the United States to enter into sympathetic and intimate contact with the people of Mexico. This year's program includes round table discussions under the leadership of Paul Kellogg, Carleton Beals, Ernest Gruening, John A. Lapp, J. Fred Rippy and Chester Lloyd Jones. The list of speakers includes the outstanding leaders of Mexican life. The program also includes visits to nearby cities and villages, to schools and demonstration centers. Applications for membership should be addressed to Hubert C. Herring, 112 East 19th Street, New York city.

U. of C. Offers Extension Lectures On the Old Testament

"Making the Acquaintance of the Old Testament" is the general subject of a series of lectures being given by Prof. J. M. P. Smith in Joseph Bond chapel at the divinity school of the University of Chicago, as the 29th series of extension lectures in religion of that institution. The lectures are being given on six successive Tuesday evenings. The first was given on the evening of Jan. 28th at 7:30 o'clock. The other five will follow at the same hour on successive Tuesday evenings. The lectures are followed by two classes at 8:30 both conducted in Swift hall. Prof. Shirley J. Case presents a course entitled "The Makers of Christian Theology," and Dean F. G. Ward, of Chicago seminary, one on "The Principles of Religious Education." An invitation is extended to all interested. A small registration fee is charged.

BOOKS RECEIVED

The Revolt of the Fishermen, by Anna Sechers. Longmans, $2.00.

The Christ We Know, by Arno Clemens Gaebelein. "Our Hope," 456 Fourth Ave., New York, $1.00.

The Sermon That Was Never Preached. "Our Hope," $.15.

Christianity or Religion? by Arno Clemens Gaebelein. "Our Hope," $1.50.

Martin Boos, a Biography, by Arno Clemens Gaebelein. "Our Hope," $.15.

Exploring the Bible, by Frank E. Gaebelin. "Our Hope," $1.50.

Adult and Alumni Education, an introductory survey, by Wilfred B. Shaw. American Association for Adult Education, 41 E. 42nd St., New York.

God's Man, a Novel in woodcuts, by Lynd Ward. Jonathan Cape & Harrison Smith, $3.00.

Highways to International Good Will, by Walter W. Van Kirk. Abingdon, $1.00.

Livingstone, a new Biography, by R. J. Campbell. Dodd, Mead & Co., $3.00.

Immortality, an Old Man's Conclusions, by S. D. McConnell. Macmillan, $1.50.

Prohibition and Prosperity, by Samuel Crowther. John Day, $1.00.

History of the Illinois State Federation of Labor, by Eugene Staley. University of Chicago Press, $4.00.

New Testament Problems: Essays, Reviews, Interpretations, by W. K. Lowther Clarke. Macmillan, $2.50.

The Stars, by George Forbes. Jonathan Cape & Harrison Smith.

The League of Nations, by H. Wilson Harris. Jonathan Cape & Harrison Smith.

George V, by Sir George Arthur. Jonathan Cape & Harrison Smith.

Vanamee, by Mary Conger Vanamee. Harcourt, Brace, $3.00.

Great Modern Short Stories, edited by Grant Overton. Modern Library, $.95.

My Travels in the Spirit World, by Caroline D. Larsen. Tuttle, Rutland, Vt.

Rogues of the Bible, by James Black. Harpers, $2.50.

Jeremiah the Prophet, by Raymond Calkins. Macmillan, $2.50.

Jesus Man of Genius, by Middleton Murry. New edition. Harpers, $2.00.

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